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ACADEMIC ETHICS.

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There has been a new interest of late in the matter of the relative rights of all those who have to do with our educational institutions. This is more particularly true of those institutions belonging to the various religious denominations. The recent Evolution agitation, as it has raged about certain of these institutions, has been an insistence that those who own and control them shall exercise authority as to certain subjects taught, and shall prohibit any instruction not in keeping with certain traditional attitudes and ideas of these religious groups. This attempted proscription has raised a counter protest to the effect that such a prohibition may result in interference with the rights of the instructors, and thus constitute a violation of the principle of academic freedom.

It is evident that both of these parties to this controversy have certain rights. These may not be clearly and mutually understood, but that they each have rights, and valuable rights, must be admitted. The difficulty comes in satisfactorily defining these rights. Of course, there are those who are absolutely cock-sure that they have the precise and correct definition of all the rights of all the parties involved. They are perfectly confident that they see clearly all the possible merits of the proposi-

tion, and the facts are so patent to them that the failure of others to see the matter in exactly the same way is, they think, *prima facie* evidence of stupidity or dishonor. It is certainly very difficult to treat sympathetically or satisfactorily with one who approaches another in that sort of attitude and with that sort of spirit. Considerate and careful men will have to give increasing attention to this problem, though, or misguided zealots who are partisans of one sort or another will complicate the situation disastrously. The present condition is chaotic, and evinces the simple fact that we have not yet worked out any satisfactory ethical statement and standard for application to the problem of religious education. If this present confusion can only serve to make a contribution in that direction it will be a gratifying compensation for some lamentable losses we are having to suffer in many other ways.

It would be quite easy to dispose of the whole matter if we were willing to accept as satisfactory the insistent contention of one group of participants in the present controversy. Their position is substantially (1) that these schools were established with the gifts of certain religious groups for the specific purpose of propagating and perpetuating certain cherished and distinctive views of these groups; (2) that inasmuch as they projected the enterprise and furnished the money they have the right to require that the instruction offered shall be in conformity with their wishes; (3) that such agreement and requirement is implied, if not expressly stated, in the contract between the institution and the instructors; (4) that no instructor is warranted in retaining such a position unless the instructor's views are in line with the rank and file of the organization which sustains the enterprise.

If the foregoing be a satisfactory statement, we would have a very simple and easy way out of the difficulties confronting us. But is that statement thoroughly ethical as measured by accepted moral and Christian standards? It

is much the same proposition we have heard recited repeatedly as the one-sided propaganda of Capital in its conflict with Labor. It is the setting up of the sovereign right of the employer as over against the right of the employee. The same ethical standard which is deliberately proposed and boldly championed for the government of religious institutions has become more or less obsolete in the industrial world. There was a time when employers dared to suggest that employees were to do what they were told to do without any "back-talk," and if they were not willing to submit to such control they were told that they might make way for somebody else who would. That was a social ethic that belonged to another age. The respective rights of the employer and the employee may not be clearly defined yet, but the employer has, at least, learned to concede some very vital rights to the employees, and does not any longer lay claim to any absolute and incontestable sovereignty for himself. For Christian organizations to fall back upon this exploded and abandoned theory to justify a partisan program would not be calculated to enlist popular respect to any large extent. Too much arbitrary pressure at this point may compel a more practical organization of the teachers for self-preservation, as well as the preservation of their ideals. It is easy to see how such a development might become as revolutionary as have similar movements in the industrial world.

I

Suppose we revert to that primary question and try to face it fairly; For what purpose were these institutions founded? Even that question is not nearly so easy to answer as it might appear. Of course it is not difficult to tell what was the main purpose of many who shared in the enterprise. It seems evident that there are many who appraise the value of these institutions by the effectiveness with which they function in support of certain definite

and cherished positions and ideas. Whether these earnest spirits are justified in claiming or supposing that all others who shared in the establishment and maintainence of these enterprises are impelled by the same motives as themselves is quite another thing. It is almost certain that there is not even an approximation of unity of design in the minds of the multitudes who make the schools possible. The gifts and the efforts of vast numbers of people have gone into building of every institution of learning. It is not possible, therefore, to know with mathematical precision for just what purpose a school was founded. One person may have a very definite purpose as far as he himself is concerned, but he should remember that when he enters the field of institutional service and activity he is engaging in a co-operative enterprise with countless other individuals as partners, and each with ideas and purposes as distinct as his own. To know exactly for what an institution was founded, we should have to know the primary purpose of each and every partner in the enterprise, and get a sort of spiritual composite of the group. It is not unlikely that this composite might disclose a cosmic desire on the part of all the participants to assist in the establishment of an institution to function in the realm of education under wholesome Christian influences.

It may be urged that the purposes of a denomination in establishing a school are adequately advertised, and that all those who make contributions are fairly advised that they are lending support to the published program of the promoters. It must be admitted, though, that this phase of the advertising is not done as industriously as the setting forth of the fact that a real educational enterprise is about to be launched. Emphasis on the distinctively partisan value of the proposition may be made in select committees and conventions, but it is not generally accounted good propaganda while the drive goes on to line up those forces which do not warm up over that phase of the program.

For what purpose, then, were these schools founded? Primarily and principally they were established as educational enterprises. At least, this was the justifiable presumption of the public—a party, by the way, with some very real moral rights in the premises. When a denomination invades the field of Education, it begins to invite some delicate and difficult situations, but if it is going in, it ought to go in to make a sure-enough contribution to the Cause—to the Cause of Education, of course. It ought to go in, not for what it can get out of it, but for what it can put into it. If the ruling motive underlying a program of Christian education be some coveted advantage to be derived, there will be the eventual discovery that the principle applies to denominations and individuals alike, that “he that findeth his life shall lose it.” Entry in the field of Education carries with it an obligation to function educationally. And it must be remembered that Education is not a process of putting over certain standardized opinions. That is Propaganda. Churches may exist for that purpose if they wish (it is not meant to imply they ought), but it would not seem to be highly ethical for a religious organization to use the livery of the educational enterprise in which to put on its private program.

II

Going a step further, let us inquire: To whom do the schools belong? Reference is particularly to the denominational schools. The easiest and most usual answer is that they belong to those who put up the money to establish and maintain them. Technically and legally, of course, they belong to those who hold the properties under the terms of the charters. We are not particularly concerned with that kind of ownership in this discussion of the ethics of the proposition. Those relations are mere matters of detail and convenience, and nobody recognizes the rights of such trustees as plenary or arbitrary. They

are the symbols of an ownership in fact that lies back in the mystical organism that we call an institution. That institution is composed of faculties and students and friends and countless forces that go to make up the spiritual corpus.

Since money is so frequently heralded as the rightful master of the situation—it being alleged that those who “put up” should exercise complete control—who does really put up the money for the schools? It comes from a multitude of sources, and no considerable proportion of these have given to any one a proxy to represent their wishes in the premises. Usually, the bulk of the money for operating expenses comes from the students themselves, or from those paying the expenses of the students. It is true that most institutions could not exist without adequate equipment and liberal endowments, but when these have been provided it must be remembered that these supply only a small part of the financial requirements of an educational institution. When it has been alleged that those who put up for the institutions should control absolutely, it is usually meant to imply those who supply considerable proportions of the amount invested in equipment and endowment. It would be difficult to tell, though, just why money given for these specific purposes should have so much greater controlling power than the dollars paid by the students, and the financial sacrifices in salaries contributed by the teaching forces. If money is to do the voting in matters of control it would seem highly ethical that every dollar should stand on an even footing. It is doubtful, however, if any one would admit his belief that money—that is ownership based on the matter of financial contributions—should exercise authority in any full and final way.

III

There are some other parties who have some rights in these institutions—rights which cannot be discounted in any court of morals. It is admitted that these rights

are not clearly defined, and are in no sense absolute, but the very absence of clear definition only adds to their ethical standing. They have made their contribution with no guarantees or stipulations, trusting the ethical sense of their partners in the enterprise to see that their rights are properly respected. Who, for instance, has put so much into these schools as the teachers? Who is as responsible for their success? Who else has made such a contribution in time, energy, consecration, and sacrifice? Why should any giver of mere money fancy that he has a finer spiritual title to these institutions than the men who have suffered the loss of all things else to make a contribution of their very lives?

And what shall be said of the contribution the students themselves make toward the building of these institutions? This is aside from any financial support they may furnish. A school could get along better without any other element of its constituency. Yet they have no rights of ownership under the statute. But does that absence of specifications imply that their voice should be virtually unheard in the direction of the enterprise of which they are the very soul? And is ownership less real merely because it is not technically defined, and happens to be legally unenforceable?

Here, too, is the Public, through whose charter the institution exists, and through whose protection and patronage it is enabled to operate. This same public has furnished the soil in which the school was planted, the atmosphere whose ozone breathed health into it, the nourishment on which it has grown, the protection without which all other things would have been useless. Surely this sort of service, unselfish and abundant, establishes some sort of ownership rights, even though these rights be nothing more than moral.

These observations will already be giving rise to the protest that if all these various ones have such well established titles in morals, how can a denomination have

an institution over which its control is not only absolute in law, but in morals as well? Some one may be saying also: "What is the use of a school if we are to share our right of ownership and control with so many others?" Those are perfectly natural and reasonable questions, and deserve fair consideration. Let it be said, first of all, that we do not have to establish these partnerships unless we wish to do so. In the absolute sense, we do not have to own and operate schools. They are lots of trouble and expense. They breed lots of things. They are fundamentally revolutionary. They are in the last analysis uncontrollable. Sporadic efforts in that direction are largely artificial and ineffectual. Even the parochial schools of the Middle Ages had in them the germ of a militant Protestantism, and held the spiritual nucleus of the democratic movement that was destined to sweep over the whole earth. Control is not set up by passing resolutions. It is an irresistible something that lies in the soul of the enterprise.

Now all these difficulties may be avoided by contenting ourselves with ignorance or mediocrity, and remaining out of this business that persists in developing tendencies so objectionable to many of our people. On the other hand, it is conceivable to have institutions where there is no distribution of authority, and no appreciable difference of design. For instance, if an individual wishes such an institution, or if he can find a sufficient number of individuals likeminded, and if they decline all assistance except such as might be proffered with the explicit understanding that there is to be no variation from certain ideals and standards and all teachers are employed with the explicit understanding that they have no choice in these matters, and all students are solicited with the assurance that certain attitudes are to be observed as final—then there can be no question about the purpose of such an institution, and none about its ownership.

IV

The position of instructors in these institutions, where they are answerable to so many types of minds, and under obligations to so many individuals and groups, is exceedingly difficult. They have obligations to the trustees, to the students, to the public, to that element of their constituency which wants them to go on pioneering in the pursuit of truth, and to another element which thinks it is nothing short of sacrilege to venture forth in any new directions. Besides all these, the intelligent instructor must recognize his first obligation to function as an educationalist rather than as a propagandist. He knows, too, that a large part of his constituency—and that part which will be most zealous in wanting to exercise whatever authority and control may be possible to them—will be slow to agree with this interpretation of an instructor's duty. He finds himself, therefore, constantly pulled and pushed by two counter forces—his loyalty to the spirit and ideal of his profession which presses him to function in the interest of Education, and the persistent demand of that interested group which is always insistent that he shall make Propaganda his first concern. Between the tug of these two contrary forces the position of a thorough-going, conscientious teacher in some religious institutions is a trying one. To undertake to be loyal to what he, as an expert professional man, knows is the proper ideal for a school, and to serve the students faithfully; and at the same time to satisfy the exactions of that element of his clientele which insists that their ideal is the only one which can possibly be either correct or honorable—in the midst of these contending elements the position of a worth-while teacher is more than difficult; it is desperate.

V

This recalls that one of the chiefest perils in this connection is the drift in the direction of threatening teachers

with expulsion if they do not subscribe to such creedal statements and standards as may be submitted to them by those who are supposed to exercise control. It has come to be something of a habit for those who deal in wholesale criminations deliberately to charge such teachers as may not be in line with their own processes and conclusions with rank hypocrisy, or stupid disregard for the ethics of the situation. It never seems to occur to the critics that there may be phases of the situation known to the instructor which may not have occurred to the outsider, and that the instructor is quite as well qualified in both mind and morals to reach an intelligent conclusion as to the course a teacher ought to pursue. It is not unlikely that many of these instructors would love to be out of the whole pesky business, if it were not for fundamental obligations in which not only their careers but their characters are involved. It does seem evident that they are not demagogues at least. If mere holding their jobs were the main thing, they would not deliberately invite the very opposition and criticism which puts their positions in jeopardy. It is not claimed that they are being paid on the side, or that they have any selfish ends to serve by this attitude which brings them into sharp conflict with an element of their constituency. Nobody else has nearly so much to lose by all this confusion.

Eventually, though, their loss will be a worse loss for the public. The position of teaching has been none too attractive at best. No class of men, not even excepting the ministry, has done such valuable and indispensable service for society at so small a wage, when the matter of equipment is considered. College professors are the best educated class of citizens we have, and yet their salaries have been proportionately pitiful. If we continue adding to the unattractiveness of the profession, we will succeed in driving out the really worthwhile men, and compel them to find opportunities at least less embarrassing. There will be very little incentive to any professional

ambition and effort if one is to feel that any expert opinions one may have must be subordinated to the sovereignty of mass meetings and railing reviewers. Granting the possibility of the instructor being mistaken about many technical questions, his opinion ought to be worth a trifle more than the rambling resolutions of popular mass meetings. This present agitation seems in a fair way to impress the teaching forces of this country that the main thing about which they must exercise caution is a sufficient self-suppression to save themselves from their critics. Once it becomes evident that this is the dull outlook for the business of teaching and multitudes of the most desirable men will be looking elsewhere for opportunities to invest their lives. Likewise, when it becomes understood that certain schools propose to place their professional standards in the hands, or at the mercy, of mere advocates and special pleaders, these schools will find that they appeal only to inferior men, for no others would be willing to submit to such control.

On the other hand this constant pressure against teachers in our Christian schools may induce many men to begin living artificial lives through fear of being set adrift. A man who has been teaching twenty-five years may be exceedingly valuable as a teacher, but he would find it quite late in life to start in at some other business with any show of success. Perhaps he has dependents who look to him for support, and it is a safe guess that his salary has not been large enough to enable him to set aside a competency. Can he be very bitterly blamed if he decides to keep silent and suppress himself rather than be thrust out too late in life to start all over again? Even if we should think him blameworthy we would agree that there are extenuating circumstances, and yet such a decision would be calamitous. He might save his job, but he would have little else left. There may be some dangers involved in teachers going ahead and making occasional mistakes, but the peril is negligible as compared with the

tragedy of having as the teachers of the men and women of the future a set of intimidated instructors who have committed intellectual suicide through fear of personal consequences. If the propagandist should win such a victory as that it would be at fearful cost.

There are doubtless men who would be willing to teach geography either "round or flat", science either mediaeval or modern, theology either liberal or conservative, if the position were made secure enough, the applause loud enough, or the compensation large enough. Is it not a fact that the present tendencies give to men of this type the very opportunity they would want? Does it not amount to a straight bid for the support of the opportunist? Once it becomes clear that these positions are plums for those who are willing to subscribe to stipulated formulas, and the subscribers will begin making application. The supreme peril of the present situation is that tendencies are being developed which will place a premium on self-suppression.

VI

Having said these things in sheer justice to the great multitudes of sincere and earnest men and women who adorn and go to make up the teaching profession, we have to remember that this high calling is not without its quota of those who poorly represent and illustrate the true spirit of the great ministry of teaching. There are occasionally those who seem to delight in wrecking all the structures which have been erected in the past for no other apparent purpose than to watch the confusion such a collapse might create. They have no appreciation of the sanctities of life. They have no reverence for the past, no appreciation of the pain of its struggles, nor the price of its progress. With dogmatic impatience and intolerance they snarl and sneer at people and ideas whose spirit and value they are utterly incapable of properly

appraising. Verily, the teaching profession is not without its dogmatists any more than some of the other callings which have been under this indictment.

And these reckless and irreverent ones in the noble profession not only bring trouble upon themselves, but they involve multitudes of others in their misfortune. As is always happening, the innocent have to suffer along with the guilty. The indiscretions and the sins of these imprudent and offensive ones meets with very natural resentment, and is answered back by other indiscretions and sins from another extreme of the situation. If these two elements could be segregated and permitted to fight it all out among themselves, it might prove a very happy solution of a vexatious problem. Unfortunately, this does not seem at all possible, and there seems to be nothing in prospect except for multitudes of serious sacrificial souls to go on suffering for the sins of others.

VII

In the long run, no one is going to have any sustained respect for an institution of learning whose professional standards are set up and controlled from the outside. The public will have to believe that the school has superior knowledge and equipment in its own domain, or it will sooner or later be classified as unfit. A denomination will not permanently patronize its own product if it knows that the faculties are careful to curry the favor and endorsement of the man in the street on the technical questions with which schools have to do. When institutions and teachers begin taking orders, the day of their usefulness is coming toward an end. It may take a long time to win by the way of freedom, but it is the only way we can win at all. The way of liberty may be a way of blundering, but any other way is an abortion.

THE SIGNIFICANCE OF AMERICAN AND EUROPEAN CHRISTIANITY

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The world-wide missionary enterprise is many-sided. Behind it are a variety of motives. One man may be a mere propagandist, seeking to overthrow other and rival religions, or to increase the numbers of his own denomination. Another may be incited to his labor of self-sacrifice by the imminent danger of the loss of a staggering number of heathen souls. Others feel the call to extend Christian civilization among the benighted peoples of the earth and to "clean up the world." Some preach Christ as a witness among the nations so far as to hasten the final world disaster and the millennium without any hope of Christianizing or civilizing the world. It may be that most missionaries feel the tug of several of these or other motives. In the discussion that follows it is desired to indicate a motive for missionary effort that has peculiar force in the face of the world-situation of today.

Europe and Christianity—Europe, until the settlement of America, was for many centuries, the home of Christianity. Christ was born in Asia, but Asia rejected Him. I have never seen a satisfactory explanation of the fact that Christianity failed to establish itself in the East. Why was it that the religion of Christ that was of oriental origin and expressed in oriental terms did not meet with a better reception in the orient? Why did Asia reject Him who was one of them and could be so easily understood by orientals, while Europe accepted Him, though His moral conceptions and ethical standards were so opposed to the genius of occidentals? I leave the solution of this historical and religious conundrum to others better informed than myself. I merely mention this strange and staggering fact.

The fact remains that the degenerate millions of the Roman Empire and the hordes of our heathen ancestry in the forests of northern Europe accepted the Christ whom His fellow-Asians rejected, so that Europe became the second home of Christianity. But, it must be frankly admitted that Europe became only partially Christian. From the first, the Europeans, along with the rest, were tremendously concerned about the dogmas of the Christian religion, but the Christianity that they developed was largely pagan. The Roman Catholic Church that had the destiny of Christianity in its hands for so many centuries, cannot evade the fact that its arch-bishops and cardinals, through the centuries, played diabolical politics, fostered wars and bloodshed, drowned freedom in blood and tears and were guilty of wholesale crimes that can scarcely be charged to any of the great heathen religions.

Even the Reformation did not greatly change matters. Religious wars raged with cruelty and bitterness, whole lands were devastated, millions were massacred or perished by famine or pestilence,—and all in the name of Catholic or Protestant Christianity.

I think that fair-minded men will admit that while conceding the immense improvement in life and morals made by Christianity in Europe, its civilization has never been fully Christian.

America and Christianity—But, what shall we say of America? Is America Christian? It is probable that the world will admit that in many respects our Christian ideals for the individual, society and the state are appreciably higher than those in Europe, as a whole. But, who can view the conditions in the homeland today in personal, social and public life, and play the Pharisee and thank God for our moral superiority? It is true that like the Prime Minister of King George III, we may “thank God that things are no worse.” But, there is a sting in the taunt of the Hindu Brahmin who said that Western nations dogmatize about Christianity, *but do not live it.*

Dr. MacArthur said to a small company of us years ago that a Brahmin priest said to him that he could not believe in a religion that permitted the existence of Tammany Hall. In our hearts we feel the truth of these charges. We are only Christian in part.

The poignant fact is that Christianity is the religion of America and Europe, that is, of the white race, and we have only partially adopted it. While it is true that Christ has vitally changed the white man in his personal relations with his neighbor, it has had but little influence upon his international and inter-racial relationships, and *this is the outstanding world-fact of the present hour.*

The White Man and His Four Brothers—The white man, with his Christian religion, comprises less than one-third of the earth's population and dominates some three-fourths of the earth's surface. He claims Asiatic Russia, the two Americas, Europe, Australia and as much of Africa as he can hold on to, and warns his yellow and brown brothers to keep off his grass.

As the result of his opium-wars and other conquests following on his world-trade, as well as his immigration laws—which admittedly are not in the same category with the above facts—the white man has succeeded in arousing the bitterest and most far-reaching race antagonisms known to history. The tremendous upheavals and unrest in India, Egypt, Africa, China and Japan are not ephemeral phases of world-life, but are the ground-swallows that will change the whole course of history.

The normal progress of the human race hastened on by the preaching by missionaries and the teaching in the mission schools of the far-reaching principles of Christ, not to mention the epoch-making utterances of the late and lamented President Wilson, have brought on a new day in human history. The white-hot resentment of the white man's four brothers in yellow, brown, black and red, against the wrongs and injustices done them by him, and their fierce determination to have their fundamental

rights in the affairs of the world, as well as their rights in their own lands, are the grimdest facts that the white man must face at the present hour.

There are approximately five hundred millions of white men in the world, over against one billion, two hundred million colored people who are the white man's potential enemies. Besides, the colored races are far outstripping the white race in birth-increase. Wherever the white man goes he destroys the pestilences and famines that have hitherto kept down the rapid increase of the colored peoples. An English gentleman told me a few months ago in London that since the British have "cleaned up" South Africa "the negroes have increased like rabbits." On the other hand, as every one knows the white man practices birth-control. The result is inevitable that the white race is becoming relatively weaker numerically. The time may come when the colored races may outnumber the white race fifty to one.

"*Whom the Gods Would Destroy. . . .*" In the face of this world-phenomenon what is Europe doing? She seems blindly bent on suicide. While disaster is looming on the horizon, her peoples, or rather her rulers, are planning and plotting new wars of self-destruction. As has been noted by current historians, the World War was the most colossal disaster that ever befell the white race. More than ten millions of her best sons, potential fathers of a wondrous race, were sacrificed in a "family quarrel," while the colored world looked on and wondered. It was worse than suicide, it was a crime against the white race, against our civilization and our religion. And, we who live in the Europe of today are witnessing conditions that will eventuate in other and similar and senseless human shambles. There is not even the slightest thought of trying to settle the real wrongs of Europe peacefully. Europe is not only partially Christian, *it is mad.*

And, what shall we say of our own homeland? We who took part in the World War thought that we were

making war against war. But what, I ask, does this new militaristic spirit that seems to be laying hold of our nation mean? By what sort of diabolical mesmerism has a day dedicated to peace been turned into a "goose-step" parade? Does not even a fool know that if you sow bullets and bayonets you reap battles? How is it that the strutting Prussian whom we thought we had vanquished has come to displace the peace-loving American citizen of pre-war days? Have we, too, gone mad? Are we, too, bent on self-destruction? Shall America that has been the hope and desire of the nations betray humanity?

Two Plans of Safety—What can avert a world-disaster of unimagined proportions? Professor Ferrero, the distinguished Italian historian and a keen observer of current history, already foresees the militarized millions of China streaming over the western confines of that land and moving across the lands where the human race was born, to blot out European civilization and turn the human race back into another and perhaps worse "dark age". More than one writer has pointed out the sinister significance of the present student agitation in China, aided and abetted by the Russian Soviets. There may be no immediate danger to European civilization and the white race and our religion, but things cannot long remain as they are with safety to the world. The pressing question is, what is the way out; what is the plan for world-safety?

The plan of the chauvinistic, ethnological experts who are writing the books on this subject and who have not the capacity of evaluating moral forces, is to intensify race-feeling and increase armaments, that is, to unify the white race against the colored races. Their plan is as foolish as it is wicked. They would have us sit on the lid of the seething cauldron so as to prevent the inevitable explosion. That is, they suggest that America adopt the pagan and militaristic way of meeting these potential foes.

The other and only safe way and sure plan is to make America and Europe really Christian so that the colored peoples will have no desire to extinguish us. Only Christ can save us. Nice words cannot do it. Dogmatism cannot do it. Only a sincere and vital Christianity and a genuine exhibition of the spirit of Christ can save our children from the day of wrath.

Following this with the inevitableness of a mathematical corollary is the conclusion that the strategic world-missionaries are the pastors and religious leaders and missionaries of America and Europe. It is not to be denied for a moment that the missionaries of the Far East have a most important task in this world-crisis. But, their work is cruelly handicapped by the inconsistent living in the homelands of Christianity. If we do not save America and Europe, there is no hope, so far as we can see. In view of these facts can one take a light view of our missionary enterprise in Europe? Is it not fundamental in world-affairs and the kingdom of God on earth?

But, the way to save American Christianity is not by shutting our ears to the calls from afar and lavishing our millions on ourselves, but to pour out the treasures of our heart and purse upon our less fortunate brethren. The American Dives, whether he be an individual or a denomination, at his own grave spiritual risk can fare sumptuously every day while the Lazarus of World-Need lies begging and dying at his door.

The Conclusion of the Matter—We began with a reference to missionary motives. We conclude in the same manner. All the signs of the times indicate that the world is rapidly approaching a grave crisis caused by unhappy inter-racial relations and these bad relations were caused by the selfishness and wickedness of so-called Christians. The white race is destined, in the long run, to suffer cruelly unless we mend our ways and become more Christian. If we are honest, we must confess that if we do not change our ways we ought to suffer. It seems plain that

the white race is doomed to displacement in the affairs of the world, if not extinction. *The only way of safety is to Christianize the white race.* That makes American and European evangelization the most insistent task in the religious world today. The outcome of our Far East mission work is dependent on what we do at home. If we fail in Europe and America, the whole missionary enterprise fails. The diplomats, parliamentarians and bankers have failed to save the world. Christ alone is our hope and He is depending on us. . . .

Yet, the cataclysm may come. We may fail in our duty. The white race may be weighed in the balance and found wanting. Christ may be compelled to catch the Torch of the Gospel as it falls from our unworthy hands and pass it on to our brother in yellow and brown. God forbid that we should fail Him!

Budapest, Hungary.

THE SIGNIFICANCE OF THE SEVENTY.

A. L. VAIL, D.D., PHILADELPHIA.

The Lord Jesus twice sent a group of His disciples on a tour of teaching, preaching and healing separate from His own work of the same kind at the same time. The first such event was when the rising tide of opposition and peril to Him was becoming distinctly evident and seriously ominous. Then He sent twelve disciples whom He called apostles, messengers. (Matt. 10:1-42; Mk. 6:7-13; Lk. 9:1-6). The second sending was when the opposition had risen into flood and the hostility of the powers opposing Him was sweeping to its triumph, and the end of His earthly course was near, not only as anticipated by His enemies but also as understood by Himself and announced by Him to His disciples. (Lk. 10:1-24). The seventy thus sent were to go in advance of Him, to communities in which He designed soon to appear. As to authority and appreciation generally He spoke to them words as distinct and exalted as those with which He had despatched the twelve.

But through the centuries and to the present time this equality of distinction has been more or less lost out of Christian thought. The twelve have been excessively exalted, especially as to authority, from which have arisen many abuses involving depreciation of the seventy. This is said with full recognition of the fact that the seventy were called to a more transient service and the twelve to one more permanent, to which they were held in the divine purpose throughout their unworthy course until the resurrection of Jesus and the coming of the Holy Spirit brought them to a fitness into which the Master failed to bring them while He walked with them in the flesh. But now we are to see these two groups solely in the period in which they were associated with their Master as no others were in that time. The significance of the seventy

is to be found chiefly in comparison with the twelve. They, in my judgment, arose so evidently to fill a vacuum caused by the debacle of the twelve that the way in which they did this reveals their significance. Therefore, first of all, we need to trace the deterioration of the twelve into incapacity for the mission to which they had been assigned for that time. Our plan is to trace chronologically through the Gospels that succession of the pertinent passages which shows a progressive deterioration of the apostles until they set a chasm of discord between them and their Lord; as also it reveals how the spirit and service of the seventy met and ministered to the need of Jesus at that juncture. This will be done with all brevity consistent with clarity.

THE SENDING OF THE TWELVE.

Whatever may seem to have been commonplace or customary in the general situation at that time as bearing on the mission of the twelve, the inaugural address to them was far from being so. They were given authority and power to heal the sick, cleanse the lepers, cast out demons and raise the dead, while they proclaimed the Kingdom of Heaven at hand. These were wonderful deeds linked with a glorious message, but they had been more or less open to all observers and hearers as done and said by Jesus and were in themselves nothing new. The one new thing was the standing now given to these disciples. As the doers of divine deeds as well as bearers of the divine message, they were robed in the divine dignity of judgment, rebuke and abandonment for the rejectors of their words. (Matt. ninth chapter.)

While we are waiting for the return of these messengers we may reflect on three facts, standing out in utterance and silence in the Gospels up to this time, and which spring into recognition now as illuminating the outlook and forecasting the thoughts of Jesus soon to

find expression. First, so far He had not spoken one rebuking or critical word to His disciples. He had defended them from the criticisms of others but He had not criticised them. The only possible exception to this was in the storm which had leaped onto them while He slept. Before or after He had calmed the storm, He spoke words breaking the record of His forbearance and appreciation, and which touched the defect that He had seen in them along the way previously, which defect was in relation to faith. Second, three Gospels here record three views of their faith in three questions concerning it, but no statement, only questions, delicately leaving them to think it out for themselves. These three questions grade downward by implication into acuteness of judgment for them. Matthew 8:26, has it, "Why are you afraid? O ye of little faith!" recognizing a little faith. Luke, 8:25, has it, "Where is your faith?" the implication being that they had had some but it had gone out of sight. Mark 4:40, has it, "Have you not yet faith?" the implication being that with all He had taught about faith they still had not any. To whom did He speak? To "His disciples" of whom apparently a considerable company was with Him, occupying a little flotilla of boats, and as far as appears the twelve were mingled with the others. The point here made for them had been made often for them and for others. He was always magnifying and requiring faith to which to respond with power. Unbelief stood out increasingly as the deep-seated and insurmountable obstruction of His way and work. Now here this point presses most sharply because of the impending test of the disciples, the twelve especially, and His hitherto silence concerning it breaks into speech. Third, and most amazing and disquieting, is the fact that the presumably most hopeful of His hearers in this vital particular, have not appeared among His own people to whom He was sent first but in outsiders. Quite a considerable time earlier He had proclaimed this to the multitude, in connection with an extraordinary outlook

into the future and its triumphs, as he lauded the Roman captain's faith as superior to any that had appeared in Israel. (Matt. 8:5-13; Lk. 7:1-10). In these incidents we may see explanation of seeming delay in starting the twelve.

THE RETURN AND CRUCIAL TEST OF THE TWELVE.

Only Mark 6:30, and Luke 9:10, mention that they returned and reported to their Master. They, however, had previously stated more fully that they had preached repentance and the gospel everywhere; and had cast out many demons and healed many diseases, anointing with oil. (Mk. 6:2, 11 Lk. 9:6). This was what Jesus had been doing, except the oil. Their variation from His practice in this particular seems to indicate defect in their faith or power. No indication appears anywhere of either depression or elation at this time in Him or them. The only immediate intimation is in His proposal that they go apart and rest awhile and this looks toward comparative cessation of exertion physical or mental. No light is shed in the record on what He thought of their report or of them in connection with it. Whatever may have been the intention about the continuance of this rest period, in fact the next morning He resumed His work among the urgent people.

But the apparent monotony of this day was disturbed by a surprise in the evening, which presents two new things, an unprecedented miracle and an equally unprecedented test of the apostles. This last looms largely as the dominating peak above the range of the record in this connection. The problem of feeding the people being presented, the apostles proposed to send them away to the markets to buy food. This seemed to them, and in fact was, a sensible suggestion for any one thinking on their low level. But Jesus was not thinking on their level. The result seems to justify the opinion that He, consider-

ing their recent report comprehensively and sympathetically, decided to test them rigorously toward a higher level of understanding and faith. In this view of the situation we find here the crucial test of these men; an apex of opportunity, from which, if they fail to scale it, they will fall backward and downward as nowhere else in this section of their association with God in the flesh. The central thing here is not feeding the people. It is the feeling out the foundation of faith in these twelve men.

The test was as simple as simplicity itself. It seems that the twelve, in spite of all that they had seen Jesus do, had no glimmer of the possibility that He could do what He did; and of course the suggestion that they could do it was preposterous. And then He said that most preposterous thing: "You give them to eat." Three times in these identical five words this challenge stands. It stands solidly, serenely, soberly. Jesus was not jesting. He was testing. It seems to me impossible to maintain His sincerity on any interpretation of these words other than that they mean just what they say; and irresistibly the conclusion comes that if the apostolic faith had risen to this call, the apostles could have done it. One may wonder in what tone and aspect He spoke and with what countenance and gesture they replied, but only the words remain. They reveal the dazed men standing precisely as low as before these soliciting words were spoken. The test had failed and it had not failed. It had failed in that it had met no response but impotency. It had not failed in that it had established their standing as cooperating with Him far below where it should have been. And then He silently accepted the inevitable, directing them to do what they could as waiters, perhaps not in a very good humor, where He would gladly have seen them as masters if their servantship had been adequate to the demands of His ideal for them.

If He had directed them to do anything which they had been doing in their absence from Him it would have been

no test at all. For that they did not need any faith because they had the sight of it. But He proposed for them to do a wonderful thing which, as far as we know, He had never done. He had been emphasizing faith in His power to do what was impossible to do aside from Him, and the question now was: Out of all of this teaching and working had they come to a faith able to grasp a new thing? If not they were not yet fit to lead, or even to follow well, amid the enveloping entanglements of His course. If they had, if they could believe in His power to this extent, with the aid of His presence and proposal, then the way would seem to be cleared for them along a higher course. So He skilfully tested them, first by intimating the purchase of food; for if they had any fit faith, and were not going on sight hopelessly, they might at least reply that He could do it independently. But they showed themselves as destitute of responsiveness toward any elevation, through their recent experiences, above the natural basis; and placed where He seemed to be inviting them to reveal themselves, they revealed themselves as standing where the common crowd stood. Faith as Jesus knew and taught it is an eagle of lofty flight and imperial sight. His sayings about its power which seem extravagant are not so, for He was speaking always on a plane of spiritual exaltation above dependence on sight, as the light of the sun is superior to the light of a candle. It is clear cut from the entanglements of sight. It is not a hybrid, half or more sight. It is a full-blood and of celestial stock. To this these men had not come, nor anywhere near it, and when He tried to lift them a little they proved their unfitness, unconsciously but sufficiently. From this day they will fall away and sink down and vex the soul of their still loving Lord until their failure will become a chief element in His sorrow as He moves toward the end.

The purpose of this study is, next, to trace a little of their descent as it clears the way for the seventy. For this we do not need to consider His movements, geogra-

phically. His course was migratory in considerable measure, as usual, and much beyond Herod's jurisdiction, partly for prudential reasons, as He waited for His "hour" to come. We need only to see the involved parties in their relations with each other, as bearing on our immediate object, and notice the stages through which, and the processes by which, the wreckage of the apostolate was produced in this period.

TRACING THE TRAIL OF THE APOSTOLIC DEBACLE.

First comes the unexpected appearance of the Lord walking on the water. This was again a new thing and the amazed men thought that they saw a ghost until the voice of Jesus revealed His identity. When Peter thought of going out to meet Him he did not dare it till he had secured the invitation which perhaps he accepted as guaranteeing his safety, but when he "saw the wind" his faith failed and he cried for help. The Helper responded with no word except, "O thou of little faith, why didst thou doubt?" Mark, 6:52, closes his account of this scene with an illuminating explanation of the amazement of the men, "For they understood not concerning the loaves, but their heart was hardened". Observe that the "loaves" incident of the preceding day is recognized immediately as touching the vitals of their understanding, involving their faith, thus casting back on that recent event a luminous comment harmonious with the interpretation which we have just recorded; and this is characterized by a word never before applied to their hearts, reminding us of Pharaoh and Pharisees, "hardened". Do we not hear the voice of Peter in the words of Mark? And Peter knew. Hold onto this with meditation, for we are not yet done with those "loaves".

Second. The next day Jesus spoke at length of Himself as the bread of life, with the result that "many of His disciples went back and walked no more with Him."

(John 6:60-71). This led to the Master's appeal to the twelve, "Will you also go away?" Peter's excellent reply awakens our appreciation, but more our desire to consider the response to it, for in this response we get the mind of Jesus at first hand. And what a reply it was! Its amazing character might well shock us. What could He have said just then less appreciative, so different from all His precedent speech to them and apparently designed to disparage and discourage them? "I chose you twelve and one of you is a devil". How can it be explained? Only by penetrating deeper into the spirit of Jesus. And doing so, do we not see that here leaps to His lips what He had been thinking silently, thinking of their lack (alongside their sincere personal affection for Him), of their incorrigible failure to believe in Him with a faith essential to the progress now necessary in them. He had done greatly for them in the impartation of miraculous power and heartening speech; they had done something extraordinary for Him, in a compromising, mechanical, stumbling way, but now they were evidently slipping backward when they should have been springing forward. This surprising saying might possibly be better understood if taken as a soliloquy in two parts with a hiatus between them, thus: "I chose you twelve" (with what great designs and what extraordinary privileges, and how have you responded?)—"And one of you is a devil" (not afflicted by a demon but a devil in himself.) And who can cast the devil out of a devil! Is not this saying, so strange on the lips of Jesus for this application, evidence that now He had been pressed by the course of events into thinking of the whole twelve, as a unit, on the Judas side of them rather than the Peter side; so that the good words which Peter spoke sounded hollow if not false? However this may be, its claim to recognition is enhanced by the fact that this scene appears in the Gospel of John alone where the higher spiritual aspects of Jesus are predominant.

Third. (Matt. 15:1-20; Mark 7:1-23). The complaint by Pharisees and Scribes concerning the neglect by the disciples of some ablutions, and the discourse in reply touching external and internal defilement, yield two points which together mark the next stage in the debacle. (1) The "disciples", apostles, asked Him if He knew that His speech had offended the Pharisees. They had never questioned in this way before and the bad character of the question may be enhanced by its foolishness; for no doubt the dissatisfaction of those officials was well known, and they asked Him if He knew it! Did they wish Him to apologize to them? His ringing reply, especially the words, "Let them alone", may hint that, or worse. (2) Peter asked Him to explain privately the two kinds of pollution. And He replied with this question: "Are you also even yet without understanding?" Once more He seems to express an exclamation of rebuke in a question; and then He patiently explained, which He seems not to have done for any others.

Fourth. (Matt. 15:32-38; Mk. 8:1-9). The feeding of the four thousand is much a duplication of that of the five thousand; so much so that some have regarded it as the same incident repeated. But in my opinion it is not only another but it is recorded, partly at least, for its availability along the line which we are pursuing. Here Jesus brought the problem of feeding without any intimation to aid them, and they seem to have forgotten the similar event just a little earlier. They suggested as previously. Then silently the food was provided and the people dismissed. What should He say when those men appeared as having learned nothing, or worse than nothing, from the earlier duplication of it, so much the same that it would seem that they could not have forgotten. But they had not forgotten nor had He; for He soon combined the two into one for basis of a searching challenge of them.

Fifth. (Matt. 16:5-12; Mk. 8:14-21). Soon after the

preceding the Master and "disciples", apparently only the twelve, were crossing the lake when He warned them against the "leaven" of the Pharisees and Sadduces. Why should He utter this warning to them unless He observed in them a retrogression toward those teachers? With their usual stupidity, they saw in this only a reference to their having forgotten to bring enough bread for their brief journey. Then He challenged and rebuked them more elaborately than ever before. First He challenged their unbelief, "O ye of little faith!" What has faith to do with providing food for a day's journey? Their whole conception here is childishly incongruous. But He does not introduce faith here incongruously but appositely, for it is time to gather up the doctrine of the loaves. Therefore He said, slowly, solemnly, sadly, it seems He must have said it; "Do you not perceive, neither understand? Have you your heart hardened?" (Have you hardened your heart?) "Having eyes do you not see and having ears do you not hear?" What Mark earlier had written as his own understanding of their condition, Jesus now says to them, "heart hardened", and adds "blind eyes" and "deaf ears"; thus setting them, in His characterization of them, more elaborately than ever before on the level of the hateful rulers and the thoughtless multitude. Then He clinched it all and pinned it down by asking them about details of the former feedings of the people, and they answered correctly, proving that they had not forgotten. Thus ended the interview except His final question, "Do you not yet understand?" This question was not answered then by either party. And then, and now, and ever, spiritual understanding waits on faith.

Sixth. (Matt. 16:13-20; Mk. 8:27-30; Luke 9:18-21). He asked them what men were saying about Him and what they themselves thought about Him. This seems to have been designed to commit them afresh and perhaps more to prepare them for the next testing. Peter's reply

for all was satisfactory as far as it went; but it should be viewed as standing in conflict or contrast with the debacle of him and his associates in another field, as we are tracing it. These two fields stand apart obviously though with a deep vital connection, which Peter did not see but Jesus did; and on the basis of it the Lord's thought swept the more remote future, foreseeing what Peter and the others would be ultimately. So he said "You did not of yourself or any human origination produce this good reply but my Father in heaven gave it to you." This superficially fine saying of Peter has been much praised but often on a false basis, partly at least. Its basis is in a fundamentally defective understanding of the mission of the Christ, as the next item for our consideration will show distinctly. But on its own basis it was recognized by the Master that Peter was guided by the Father in a gratifying way, justifying the opening of the portal of the future in the recognition of it. So let it stand with praise but without minimizing the defect that lies beside it. Indeed the praise might be faced the other way by a little readjustment, to the effect that with the light from the Father Peter and all his associates ought to have seen farther than they did.

Seventh. Immediately after the above, "He began to teach that the Son of Man must suffer many things, and be rejected by the elders, and the chief priests, and the scribes, and be killed, and after three days rise again". (Matt. 16:21-26; Mk. 8:31-37; Luke 9:21-23). Thus abruptly crashed into their minds an astounding array of most disagreeable rejections, ending in the tomb; so crashing that the added assurance of the resurrection may not have been recognized by them, or was beyond their appreciation. Thence arose two rebukes frowning at each other on this issue. Peter rebuked Jesus for what He had just said. This appears to have been the first time that he had ventured so far; but the answering rebuke was prompt and pungent. Jesus turned on Peter and turned

His back on him, called him "Satan" and "stumbling block" to his Master, and told him that he was not thinking the thoughts of God but of men. Here we have in the Lord's discriminating words the curtain lifted on the two Peters in the one, with an almost staggering contrast between the higher and the lower. How low from how high has he fallen, and with him the whole apostolic company. But this was no sudden plunge downward. It was the beginning of a sub-climax, the course which we are seeking to trace and which now is on the threshold of a unique interruption. More definitely, the error of the apostles begins to change now from the field of power to that of authority. The former reached its climax substantially in the concluding reference to the two miracles of the "loaves". The latter appears now in Peter's assumption of contradiction to the Lord's teaching and guidance in relation to His own mission. The former showed a course of doubt of power, in Jesus and in His disciples; the latter a dictation involving rebellion. This new order of "stumbling block" will continue to the end of our investigation.

Turning from Peter, Jesus next turned to a three-fold audience, apostles, disciples and multitude, (Mk. 8:34), and in effect to all humanity, while He proclaimed His doctrine of the cross, not only for Himself but also for all who would follow Him. This was a tremendous utterance and a transcendent moment, in which we can not well fail to see Him towering in a majesty of consecration which might well call Moses and Elijah from the sky to meet Him where no one in the flesh may or can stand with Him!

Eighth. Whatever might be thought of the last sentence above, as a fancy if it stood alone, the luminous fact according with it came about a week later. The transfiguration brings light on our investigation in what follows it rather than in itself. Resisting the temptation to linger on the mount, we turn to the immediately following

scene where light may be found pertinent to our purpose. This scene is that of the afflicted boy and his anxious father who had appealed, to the nine apostles waiting there, for help. They were not able to do anything. Possibly they tried in the ways to which they had been accustomed in such cases, but failed; or they declined to try, having previously discovered their impotency. We have no information about their experience in this field since the crucial test, and perhaps cannot conjecture with much assurance. The man, however, knew that this power had been theirs but not that it had ceased, if it had. Their failure increased his distress, for he might reason that if the apostles had lost this power, possibly Jesus also had! With his faith thus staggered the desperate man stood before Jesus and stated their failure. Then Jesus exclaimed, "O faithless and perverse generation, how long shall I be with you, and bear with you." These words, I assume, must have been addressed specifically to the twelve, or the nine. They are very hard words as coming from Him to them. They make these men not only unbelieving but perverse; and the time had now come, if it had not before, when being with them meant only bearing with them, just enduring them, tolerating them, getting along with them as best He could for a little while. Where now was Jesus to find that faith which He usually required in some one as basis for acting in such a situation as this? Where except in the applicant himself? Therefore to him He applied for the requisite faith. It might seem cruel in Jesus to put this exacting pressure on the agonized and dazed man. But it was not cruelty. It was consistency, which appears the more evident as we reflect on the situation as related to the apostles. They had failed of faith in His power acting directly or through them in such cases, otherwise how can we clear the compassion of Jesus? Replying to the Master's demand for faith the distressed and dazed man confessed that his faith was confused and distrusted by

himself, but the best he had he put in for all it was worth and waited. Then the Lord's compassion shone out in the event. Here disappears the issue of the faith of the twelve in the miracle power of Jesus, to give way to the issue of authority concerning His mission and methods of accomplishing it. But this culmination waits on one more item to finish it out in rounded fulness.

Ninth. (Matt. 17:22, 23; Mk. 9:30-32; Lk. 9:43-45). In a conversation by the way as they walked in comparative seclusion, He repeated what had been previously said about His death and resurrection. No reply from them is recorded but the three Gospels give three disclosures of what was in them behind their silence. Matthew says only that they were very sorry. Mark states that they did not understand and were afraid to ask Him. Luke begins with this unusual introduction, which seems to be loaded with solemnity, "Let these words sink down into your ears;" and continues, "for the Son of Man shall be delivered up into the hands of men"; and added, "But they understood not this saying, and it was concealed from them, that they should not perceive it; and they were afraid to ask Him about this saying." Why were they afraid? Who or what concealed it? The answers to these questions seem to be obvious from what we have previously considered.

Tenth. This new line appears in three Gospels almost immediately, the only intervening item, in the Harmony, being that of a new kind of a miracle to get the money for taxes, and it includes a very impressive assertion of the Master's independence of human authority (Matt. 17:24-27).

The conversation revealing the new aspect of their relations opens with a question. Matthew 18:1-5, states that this question was asked by the "disciples", but Mark 9:33-37, attributes it to Jesus. The adjustment of this seeming contradiction appears in Luke 9:46-48, thus: "There arose a reasoning among them which of them

should be the greatest. But when Jesus saw the reasoning of their hearts He took a little child." That is, their reasoning on the road to Capernaum was supposed by them to be concealed from Him, but He read their thought and by His question in Capernaum compelled them to state their question to Him. So we have the new evil in them, which had been developing secretly, as they supposed, but was now out in broad daylight. The process of its gestation was natural in them, being what they were at this stage of their descent, for His reiteration of His impending death had set them to inquiring about His successor in leadership after His departure. Their sin in this was twofold, first the ambition to be leader, and second the secret plotting concerning it. Various explanations and apologies may be suggested for them, but at the best this new turn in their thinking keeps its sinister aspect. The issue now is not of faith in His power but of loyalty to His authority and sincerity in dealing with Him. If He had not wrenched their secret from them by His question, the fair assumption seems to be that they would never have consulted Him on this point. What will He do about it? Who would be surprised if He should rebuke them with accumulated severity? Or if He had denounced them as hypocrites, a term which He had never applied to them, because hitherto it would not have been true? The explanation we have already discovered; He is now bearing with them. But He will do the best possible toward restraining them from going further on the same bad road on which they are now skulking. Therefore He took a little child, a human parable, to teach them the truth, which they ought long before to have learned in many ways, that they must "turn" and become as little children, in the distinguishing characteristics of this little one, unambitious, trustful, simple sincerity. With this He left them to reveal themselves for what was in them.

Eleventh. And what did they reveal? Without any break in the narrative two Gospels proceed to tell. Jesus

said nothing to draw out the next following announcement, but John seemed eager to tell it as something of interest to Jesus: "We saw one casting out demons in Thy name and we forbade him because he follows not us". (Mark 9:38-41; Luke 9:49). Observe that they have begun to assume and assert authority which distinctively belonged to Him and without consulting Him. They do not even inquire what He thinks about it. This arrogant assumption brings no rebuke, only instruction not to repeat this kind of thing; with the clear reason that "he that is not against us is for us" and "there is no man who shall do a mighty work in My name and be able quickly to speak evil of Me". Matthew and Mark proceed without any break in the connection to record the Lord's stringent characterization of those who put stumbling blocks in the way of a little one among the disciples, in such way that the inference is reasonable, if not imperative, that His strong urgency applied to the apostles who had interrupted, if not despised, the outside worker in the name of Jesus; who seems to have been recognized by the Master as essentially a disciple! and this method is taken to rebuke the arrogance of the apostles.

Twelfth. Now the time has nearly come to go up to Jerusalem and soon to meet His fate. The course is through Samaria and the provocation comes from those Samaritans who refused hospitality to Jesus and His company. Then spoke James and John, asking the Lord if they should call fire from heaven to consume those inhospitable people (Luke 9:5-56). They seemed to have thought that they could do this wonder if He should authorize it, forgetting still apparently the experience with the loaves; but they do not seem to have thought that their proposal would appear to Him so abominable that it would call Him out of His silence in rebuking; but it did, and "He turned and rebuked them". It is almost incredible that those men, after their long and intimate association with Jesus, could so utterly have misunder-

stood Him as to speak to Him in this way. Dr. Robertson's rendering inserts "quickly" after "he turned", which suggests the startling effect of the proposal; and if His saying, "You know not what manner of spirit you are of", is, as some contend, an interpolation, the interpolater had the consistent understanding of the thought of Jesus, for the trouble with John and James was in the inmost spirit of them; and a modern translator is stupid when he softens "rebuked" into "checked".

Under the rebuke for their most discreditable proposal, the apostles disappear until after the sending of the seventy, and perhaps during the period of the activity of these new messengers; and neither they collectively nor any one of them individually appears in any way that lifts from them the cloud which we have seen deepening over them. But that is beyond the limit of the present investigation. Our attention will next be directed to finding more immediately the significance of the seventy.

(Continued in January issue.)

MEANING OF KL IN ISAIAH 1:1-8.

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[It is regretted that our printer has no Hebrew type and has to resort to transliteration in this note.—Mang. Ed.]

The two renderings of Isaiah 1:5-6, one, as the AV and most commentaries¹, taking KL in its primary significance, the other, as Cheyne² and RV marg., preferring the derived and more frequent sense “each” or “every”, while grammatically equally possible and not differing materially in the ultimate meaning which they give to the passage, are quite different in the poetic picture which they present. The reasons given for rendering “whole” rather than “every” are, first, that this is the literal meaning of the word; second, that it accords better with the poetic context; and third, some³, as if conscious of the weakness of these reasons, attempt to bolster them by rendering AL MH TKU “upon what (part of the body) will you be smitten?” (i. e. seeing that your whole body is already covered with wounds leaving no sound spot upon which a blow may be dealt).

This last contention hardly needs refutation, but is rather a good illustration of the absurdities to which even reputable scholars will sometimes resort in order to sustain a pet theory. As Gray⁴ well remarks, an antagonist is not in the habit of searching for a sound spot upon which to smite his adversary. Nor can it be questioned that AL MH is a synonym of LMH. So AL ZH and AL ZTH mean “therefore”.

The answer to the claim that KL is a construct noun meaning “whole” has already been suggested. KL in

¹So Gray, Int. Crit. Com., Duhm, Marti.

²Proph. of Isaiah, vol. 1, p. 4.

³So Haupt and others.

⁴Int. Crit. Com. Isaiah vol. 1, p. 11.

the construct with a singular noun, or pronominal suffix, is the ordinary idiom for "each" or "every", and this usage is perhaps more common than the other. We should run into insuperable difficulties if we should insist on always translating KL "whole"⁵. In verse 22 KLO certainly means "everyone", not "the whole of him."

But it seems to me that if we truly catch the poet's picture we have a still stronger evidence of the distributive rather than the inclusive use of KL in this passage. In AV there is an awkward shift in the middle of verse 5 from the plural—the individuals comprising the nation—to the singular—the nation personified as an individual; and another equally awkward shift back to the plural in verse 7. The poet, attempting to dissuade the nation from further pursuit of futile and disastrous revolts, after crying out dramatically, "Why will you (plural) keep on getting yourselves beaten up to no purpose?—with your chronic tendency to revolt!" is supposed then thus to apostrophize Israel pictured as a wounded soldier:

"The whole head is wounded and the whole heart⁶
is faint;
"From the sole of the foot to the crown of the head
"Not a sound spot is found, but stabs and cuts and
abrasions
"That have not yet been powdered nor bandaged
nor oiled"

Then the poet abandons the apostrophic mode and returns to the prosaic plural.

"Your land is devastated, your cities are burned,
"Your fields before your eyes by strangers are
devoured.

⁵See Gesenius-Kautzsch, *Heb. Gram.* §127c (c).

⁶A rather odd notion. It is difficult to conceive of the poet as distinguishing between a heart which is wholly faint and one of which only a part is faint.

“And Zion’s Daughter⁷ is left—a beleaguered⁸ city—
“As a hut in a vineyard as a booth in a melon patch⁹”.

Now, while this sudden change back and forth between literal plural and personified singular seems to me unpoetically awkward and unnatural, there is no such objection to the transition between plural and singular distributive. And so we have an exceedingly graphic, harmonious and effective picture—and perhaps a not much exaggerated one—of Hezekiah’s army as he helplessly watched the surrounding country overrun by Sennacherib’s hosts.

“Every head is wounded and every heart is faint;
“From sole of foot to crown of head
“There is no sound spot but scars and cuts and abrasions
“That have not yet been powdered nor bandaged
 nor oiled;¹⁰
“While your land is devastated, your cities are burned,
“Your fields before your eyes by strangers are devoured.”

⁷Jerusalem.

⁸Literally “on the defensive”.

⁹I. e. the watchman being disabled in his booth, marauders unhindered play havoc with the vineyard, or cucumber field. So Jerusalem, with its manpower decimated and disabled, is compelled helplessly to see its environs laid waste, if only it may ward off destruction from itself.

¹⁰Because of the depleted medical and surgical resources insufficient for the great number of wounded.

THE MINISTRY OF MYSTERY.

BY REV. A. D. BELDEN, B.D., WESTCLIFF ON SEA, ENGLAND.

A very real peril in the realm of the spiritual is the misunderstanding of mystery. It is a peril that confronts us from two directions. It arises in the first place from the undue emphasis that the uneducated, or ill-educated place upon practical considerations to the exclusion of the poetic and the imaginative. This attitude gives rise to a real fear of the mysterious and an active dislike of anything that is not readily understood. The same attitude arises in the second place, also, from the tendency of the educated mind to rationalize everything, and to discard, as either unimportant or irrelevant, all that cannot be so rationalized. A good type of the latter is the heavily legal mind which must have everything cut and dried to logical pattern, and is utterly lost on the boundary between ascertained fact and the unknown with all its possibilities of new knowledge. Now in both of these instances the human mind is faced with the serious risk of coming to a standstill—of making a mere game of life to be played perpetually with counters that are familiar, and of becoming so used to that game as to be definitely unfitted for any wider activity.

The mind has been well called “the Prince of Shirks” and such types as have been referred to grow far more lazy mentally than they imagine. They confine themselves only to the familiar and become quite skilled in its manipulation, but mental enterprise is banned. A terrible intellectual arrogance often affects such folk. They begin to think that they know everything, whereas, of course, the true hallmark of the man of real knowledge is the discernment, to use Newton’s famous phrase, that he is “but a child picking up pebbles on the beach.” Closely akin to this condition is that pseudo-scientific spirit which imagines that in physical analysis it comes to the end of

knowledge. The old scientific materialism, which is now so rapidly passing, reduced life to a chronic dullness. Wood was only wood, iron was only iron, a thing was only just itself, it contains no precious secret, no aura of romance, no bright possibilities of surprise, no mystery. Water was only H_2O ! Water! with deserts and oceans and Niagaras! and tears in the world!

Balzac in his "Quest for the Absolute" has described this type for us with exactitude. He tells us of a chemist who was annoyed by his wife's tears and who, with the arrogance of his little knowledge, cried "Tears! Tears! I have decomposed them!—a little phosphate of lime, a little chloride of sodium, a little mucous and a little water—poof!"

ONE MYSTERY AT LEAST.

But it is not so easy to escape the wonder of life and the awesome mystery that fills creation, for however we may shut ourselves up in little snuggeries of the familiar and the trivial, we ourselves are steadily travelling on, and ever there sounds more loudly in our ears the boom of the surf upon the harbour bar, and we know that the time of the great sailing that we call "death" approaches inevitably for us. None can escape that mystery!

But if we would consider more carefully we should find mystery much closer to us even than that, for everything in our human experience has its own mystery—its own peculiar secret. Tennyson has enshrined this fact in memorable words:

"Flower in the crannied wall,
I pluck you out of the crannies,
I hold you here, root and all, in my hand,
Little flower—but IF I could understand
What you are, root and all, and all in all
I should know what God and Man is."

Yes, indeed, but the poet cannot do it, either with the flower or with anything else. When he thinks, as so many have thought, that he has reached the end of the mystery in anything, suddenly it breaks into fresh depths of profundity. Scientists till recently thought that they had found in the atom the material-ultimate, matter reduced to its simplest term. But as knowledge was steadily pursued, the so solid atom resolved itself into a system of forces and the human mind was plunged again into illimitable space! If the human mind will only keep on thinking in any one direction long enough it steadily thinks itself nearer and nearer to a Presence that is wrapped in awful mystery, and that fills the mind with indescribable awe. In any and every investigation that man undertakes he comes face to face, not with solution and the end of mystery, but with the INFINITE GOD, UNFATHOMABLE in His mystery.

A GRACIOUS MINISTRY.

We begin, then, to glimpse the truth that this deep mystery in things is purposed in the first place, *for the sake of reverence and love*. It is part of the very nature of things, simply because all things are rooted and grounded in God, who Himself is Infinite. But it is not meant to tantalize man or to crush him with disappointment. On the contrary, it is the very Glory of God in His relationship to man that there ever remains something fresh to be revealed from Him to His child. It is due to the very greatness of the Holy Fellowship into which we are called. There is a mountain in Australia called Mount Disappointment. It marks a summit up which two brave pioneers once climbed hoping to see the ocean and to find that they had crossed the continent. From its height they could see nothing but leagues on leagues of continent still before them. The mighty magnitude of the land they were exploring was the cause of

their disappointment. Their sense of poverty sprang from an embarrassment of riches. So is it as we explore Life—we are faced by a mystery which is the challenge of a mighty adventure greater than we had dreamed.

What would it mean for us to lose the sense of mystery in the Being of God? Can anyone contemplate with equanimity coming to the end of God? The irreparable loss we should sustain can be illustrated from our human relationships. Behind the well-known phrase “Familiarity breeds contempt” there lies the all too frequent fact that people permit themselves to be so shallow in their characters that others come to the end of them and get the impression that there is nothing more to know. In such cases relationship is stultified, reverence dies, interest becomes perfunctory, formal and meaningless, and friendship decays. And yet the individual never ceases for a moment to be interesting to himself, not even in experiences of self-loathing and disgust, for the self that can loathe itself is most highly interesting. It is only because people will live so superficially, and exhibit only the shallows of their thought and feeling to their fellows, that they cease to be interesting. We all know the delight with which we discover people who possess what we call “depth”, who call to our powers of thought and understanding, and challenge our knowledge of human nature, who “take knowing” as we say, and carry with them the lure of more mysterious personality. Such, however, should we be ourselves, if our lives were really rooted and grounded in God. Our personalities then would be throbbing with life, ever breaking into fresh development, and therefore into fresh surprise for our friends. For with God it is eternally so. He carries for ever in Himself the lure of surprise, the charm of new possibility, the fascination of One concerning whom there is always something fresh and more beautiful to learn. As Chesterton has said so penetratingly, “We have sinned and grown old, and Our Father is younger than we.”

THE WAY TO KNOWLEDGE.

We must notice, however, in the second place, that mystery exists for the very achievement of knowledge. Without the lure of mystery man would have learned nothing. Truth has come to him as a coy maiden giving hints and glimpses of fleeting loveliness which have led on to earnest pursuit and often to arduous conquest. In the very nature of things God could not impart knowledge to man without the act of thinking on man's part. Knowledge cannot be dumped upon the human mind like bricks upon the road. Man has to be stimulated to the act of thought by the appeal that mystery makes to his curiosity. As a well known divine recently declared: "It must be one of God's greatest tasks to keep men thinking." Yet we are familiar with the fact that the existence of mystery is often made a reason for discarding thought. There is no more dangerous tendency in religion than that which bids the human intellect to surrender its endeavor to understand the things of God, and exert a blind and unintelligent faith. Sometimes, indeed, the intellect grows weary of the struggle for knowledge and for understanding, but even so, to exclude the noblest power of man from the noblest realm that exists for its exercise is the deepest wrong to the human spirit. If we are indeed made in the image of the Eternal our minds cannot long be satisfied with the husks of superstition and barren dogma. They will assuredly crave the Bread of Heaven, the Living Thought of the Divine Mind. No condition could be more artificial than this denial of intellect in the name of religion, for let such religion begin to approximate to real communion with God and just as certainly will the intellect take fire once more. It is here that we see the full force of the fact noted before that in everything there is mystery for let the soul that has grown tired in reaching up to the highest heights of thought with God turn to the trivial things of life and yet really think

and lo! it stands again in the Presence from which it fled. No, the wiser course in such a state of mental weariness is not to deny the power and glory of the lighted mind but to retreat upon the great truth that the human soul possesses—a *Personal* Divine Guide into all the truth, and to refresh the spirit in emotional relationship to that personal friend, and thus renew one's strength for the high companionship of the Divine Thought.

The mystery exists not that we should cease to learn but to ensure that we shall be ever learning. It is there not that we should never arrive but should be ever arriving and yet still not lack a further journey. The mystery exists for knowledge, and it is in everything! It is the lure of God's own Being brooding over all our lesser life, ever receding before us, ever shedding upon our path the delightful fruits of knowledge, yet ever beckoning us to the conquest of new heights. In the inspiration of that Presence we cannot long remain mentally tired, nor will the mystery any more affright us. We shall yield ourselves to its ministry of allurement and challenge and pursue unfalteringly the truth that is forever becoming ours, yet without end.

THE PSYCHOLOGICAL JUSTIFICATION OF THE REVIVAL.

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It is a matter of deepest significance to Christianity that the psychologist has within the last quarter of a century invaded the field of religion to make a scientific study of religious phenomena. The wide-awake thinking Christian will not lament this fact, but will extend a glad welcome to every honest psychologist, knowing that psychology, of all the sciences, draws nearest to the realm of the spirit, and therefore naturally belongs to religion. The scientist insists upon facts, and it is the very nature of the Christian religion to welcome every fact that leads to fuller truth. It is but proper as well as scientific, however, for the Christian psychologist to insist that the laws of the spiritual world are peculiar to their own sphere, and are therefore not necessarily one with those that obtain in other spheres. Yet the Christian religion has its facts, and it is to be hoped that the phenomena of the religious life will be studied with all the accuracy and precision that modern psychological methods render possible.

The history of Christianity reveals that the revival has been one of the most significant factors in the working of the great Christian campaign. In view of this we have deemed the justification of the movement worthy of study from the psychological angle. We think it would be a comparatively easy matter to prove the wisdom of the revival by noting its results as evidenced in history, but its historical justification does not fall within the scope of our theme. As to its psychological justification, a number of facts have pertinent bearing on this point.

1. *The Crisis Furnished by the Revival.* The temperamental differences in men that we are obliged to recognize

all but prove that a considerable proportion in any community require some special effort, some appeal out of the ordinary before they can be moved to great decisions in life. Psychology as well as experience testifies that for many storm and stress, upheaval and convulsion are the appointed way. And when it comes to the matter of religion some kind of crisis is needed for those whose temperaments preeminently fit them for sudden and marked experiences. Moreover, it is unquestionably true that many men and women are held back from decision for God by the power of a worldly public opinion from which they have not the native force to break away, or their path to the heights of righteousness is obstructed by the putrid lagoon of some vice, and notwithstanding their conviction of sin and desire to escape it, they have not the volitional force to reach the needed decision. For such men and women the great wave of religious emotion that sometimes swells and surges in revival meetings seems to be required to carry them across the obstruction. It is here that the influence of the crowd cooperates with the sermons, songs and prayers to fix attention and procure response. The redemptive truths of the gospel are chosen as the basis of the pulpit appeals and are intensified and vibrated in waves of feeling and spiritual power. The purpose of the meeting and the character of the crowd furnish an occasion for a larger vision, a deeper self-knowledge and an increase of moral vitality, with the result that a man's sense of responsibility is intensified and his conscience roused to a swifter and more intelligent judgment. Few persons find it easy to resist the pressure thus generated. Nor are we justified in asserting that religious responses procured by this method are always superficial and evanescent. The permanency of the beneficent results is too fully attested by multitudes of men and women thus snatched from the thraldom of sin and lifted at once and permanently to a higher level.

2. *The Atmosphere of the Revival Campaign.* By this we mean the spiritual environment created by the thoughts and feelings and dispositions of those in attendance upon the service. A number of factors in varying degrees have a part in creating this atmosphere. In the first place, the process of suggestion in the work is often begun months before the revival is to begin. Advance agents are sent distributing advertising material, organizing Bible study and prayer groups, and giving detailed directions for local workers. All this cultivates expectation and fixes attention. There is a gradual development of the same sentiments and emotions throughout the mass of people. In this way there is created an atmosphere of group consciousness through common ideas and concerted action which exerts a powerful influence at the very beginning of the meeting. Then, the crowded auditorium, the influence of sermon and song and prayer, and the very purpose of coming together in such a service, all help to bring one into that "sober and strenuous mood" during which, according to Prof. James, life's great decisions are formed. The very fact that many others are at a certain time giving attention to the deepest questions of life will give to almost any individual the same tone of mind and the same direction of thought. No other method of reaching the lost is quite so conducive to the creation of such an atmosphere as the revival campaign, and in this fact lies one of the most rational grounds for argument in its behalf.

3. *The Value of the Unusual.* A third rationale for revival methods worthy of attention is found in the value of the unusual. There is always a special power and attractiveness in the new, the novel, the surprising, the extraordinary and the exceptional. Men tire of sameness, and it soon loses its power over them. With what supreme wisdom did God institute change and variety in all His creation? The seasons relieve us with their recurring

changes. We are not drenched by an everlasting rain nor scorched by an eternal sun. The clouds above us change their size and form, and the winds about us vary in their strength and direction. The birds do not all chirp the same song, the flowers differ in their fragrance and beauty, and even the leaves are infinite in their variety of form and shape.

A revival may be the springtime in religion just as the month of May is the springtime in nature. "For ourselves", says Horace Bushnell, "we are obliged to confess that we strongly suspect that sort of religion which has no time of special flood, no temporary and changing states; for we observe that it is only toward nothing, that we always have the same feeling. There is no reason to doubt that God, in framing the plan and system of His spiritual agencies, ordained fluctuations that He might take advantage at intervals of novelty, in arresting and swaying the minds of men. There are the springtimes of His truth. There are times when He arouses the spiritual lethargy of men and communities, sways their will to Himself by the aid of scenes and methods not ordinary or familiar. It is nothing derogatory to the divine agency that the spiritual spring does not remain perpetual, for there is a progress in God's works, and He goes on through change and many-formed method to ripen His ends."

The ordinary revival is characterized by many features that differ from those of the weekly church service. Most often—though not always necessary—there is a new messenger with his new personality, new voice, new methods, and different style of approach; there is a larger audience, a large choir, a greater number of deeply religious people assembled, and many special features made possible by the occasion. All these things furnish an opportunity for a style of work which is peculiarly attractive and powerful for the reason that it is exceptional and out of the ordinary.

4. An Opportunity for Prolonged and Concentrated Attention upon Religious Themes. It is readily admitted that the greater the multiplicity of interests in our lives the less intense can our attention to any one of them be. On the other hand, the longer we keep our attention fixed on one object or truth the more life is affected by that object or truth. Prof. James has pointed out that a man's whole life tends to organize itself around some idea or group of ideas which happen for the moment to be in the ascendancy. Now the revival method takes advantage of this psychological law and concentrates the attention upon the great spiritual realities for such a period of time as is calculated to give them their legitimate power over the lives of men. In the characteristic revival sermon the main themes of guilt and forgiveness, death and life, hell and heaven, are affirmed and repeated until the mind of the hearer is saturated with the gospel teaching concerning them. Reminiscent associations are employed throughout the meeting to awaken the sense of lost virtue, of unforgiven sin, and of the pleading persuasive influence once effective but now long forgotten or resisted. Such opportunity for prolonged and concentrated attention to the great spiritual truths not a part but all men need. It is only in this way that they can get the sense of reality of divine things and that powerful motive for action in line with religious impulses. Then, from this point of view, too, we find that the revival plays a necessary role in the birth and the development of the religious life.

There is no doubt but that the revival fills a sphere all its own. That errors have been made and abuses practiced in connection with revivalism no one will deny, yet to whatever extent the revival has failed its achievements outweigh its failures. What it has done it has done. And it is our prediction that it will be in the future as it has been in the past one of the mightiest agencies in winning people for the Kingdom of Christ.

KANT, THE CHRISTIAN PHILOSOPHER.

By W. W. EVERTS, D. D.

[Dr. Everts has assembled here teachings of Kant that show his attitude toward Christian experience and teaching. The references are to Mellin's Encyclopaedia of the Philosophy of Kant and to Religion within the Limits of Pure Reason. The references are all at the end of the article—those from Mellin indicated by numerals, to "Religion etc." by letters.—Ed.]

Immanuel Kant. The name given the child tells the the story of the aspirations of devout parents and those aspirations were not disappointed, for the philosopher said: "God, freedom and immortality are the duties which metaphysics must pursue as its last and only aim."¹

It was he who replied to Spinoza the pantheist. His famous twelve categories formed his answer to the sceptical Hume. Kant is often misunderstood because he denied that the existence of God could be proved from nature or by reason, but what he denied to reason he affirmed of conscience. "Two things," he said, "fill me with awe, the starry heavens above me and the moral law within me." The very limitation and weakness of reason proved to him the necessity of the appeal to conscience as the judgment seat of God. A wise and just God is necessary to support reason and morality.² Man should act as though there were a God and a future life.³ Atheists, he said, fear there is a God. An honorable Atheist cannot choose a moral end without accepting God.⁴ No one can prove there is no God, and if there were none, morality would be undermined.⁵ God and a future life cannot be separated from morality. He who would act logically and morally must act as though there were a God.⁶ The only religion that is moral is Christian.^a

When Christ said "seek ye first the Kingdom of God and His righteousness" He put the highest good in a way

to meet the demand of reason for an unconditional law.⁷ We may not understand God's nature but we can understand what He is for us moral creatures.⁸ We cannot see how God reveals His will but we can act as we will about what He reveals.⁹ Faith satisfies our needs only by the will of a Rational Being who holds in His power all nature and all its laws.^{9 1-2} The only purpose we can see in nature is God and immortality. It is not necessary for us to know the unknowable but it is necessary for us to determine our wills according to His will.¹⁰ Without such an aim we cannot use our understanding.¹¹ All philosophy can do is to bring out what nature has given the common understanding.¹² We cannot conceive of a moral law without a moral lawgiver who is creator and ruler of all.¹³ Holy, good, almighty are necessary attributes of God without which there is no foundation for religion.¹⁴ This presupposition is not arbitrary but a necessity of my reason.¹⁵ The end of creation is the honor of God and the happiness of men who keep God's laws.¹⁶ To make our ideal real we must believe in God as the rewarder of moral conduct. God is different from us and yet present in us as a holy being.¹⁷ Lack of moral purpose explains some unbelief.¹⁸ The greater the moral purpose the firmer and more vital will be faith in God and the future life.

The arrangement of nature depends on a being who wills and effects the union of morality and happiness.¹⁹ The Kingdom of heaven is the model for earth. If the commandments of man conflict with unconditional duties the commandments must yield; the duties never.²⁰ Holy morals is the substance of Christianity. "Faith, if it have not works is dead."²¹

There are two parts to the Kingdom of God, holiness and blessedness.²² Morality is necessary for blessedness.²³ Only in the Christian religion are the two parts of one system.²⁴ Our whole duty is to unite faith and

freedom but the whole tendency is to divide and subdivide them. Christ's yoke is easy to bear because we freely take it on our own necks.^{24 1-2} Christ says, "Blessed are ye when men shall persecute you for righteousness sake. Great is your reward in heaven." It is comforting to think that all things shall be subdued unto Him and that we will continue in an existence higher than this present life but ruled by the same principles. "Be thou faithful unto death and I will give thee a crown of life." The Judge of our conduct must know the heart and must have power in heaven and on earth because otherwise His decisions would accomplish nothing.²⁵

Religion depends not merely on reason but also on history and revelation which do not conflict with the religion of mere reason.^{25 1-2} But reason must inquire what revelation can or must be God's will, which is both morality and religion.²⁶ The Spirit of God who is the infallible guide to morality also leads into all truth. He enlivens us with principles of action which are the will of God.²⁷ The authors of the Bible were men without scientific training who drew from the sources of general reason which is present with every common man.²⁸ The word faith expresses (see Hebrew 11:1) what reason reaches for. It may appear questionable how this expression, this particular idea, first introduced by Christianity, and its acceptance might seem perhaps as a flattering imitation of its language. But this is not the only case where this wonderful religion in the greatest simplicity of presentation has enriched philosophy with far more definite and pure notes of morality than it could have furnished itself. But reason approved and accepted them freely.²⁹ Reverence for revelation hardly comes through tradition but only through Scripture which must be revered as revelation.^b It is revelation that destroys tradition but upholds Scripture.^c The news of miracles and of doctrines confirmed by miracles to be transmitted unchanged, must be

written down.^d We cannot climb to heaven for proof. No one can deny that the Bible, which contains only divine things, is really a divine revelation. The Bible accepted as a revelation makes the divine will influence the feelings. The feelings of the most ignorant are fixed and made permanent by it.

A religion without miracle would have no authority.^e It may be that the person of the Teacher of the only religion that is valid for all mankind is a mystery and His whole life a miracle. The virgin birth is hard to explain and yet not to be denied as it accommodated itself to the moral institution.^f Whatever the difficulty, it is enough for us practically to have a symbol of mankind rising above temptation. The history which confirms all those miracles, the appearance of that Teacher upon earth, His faultless life, His deeds, may be a miracle, a supernatural revelation. The resurrection and ascension of Christ cannot be denied as facts, though they are beyond mere reason.

The evangelical Biblical method is the only way to instruct the people in the true inner general religion.³⁸ Men need scripture to be sure of religious duty.^g It is inconceivable how the human race could have been thus enlightened by natural laws.^h Divine revelation must historical confirmation.ⁱ The doctrines which it offers are what we need.⁴² A faith that is based on a document, long recognized as authentic, is adapted to the most common human capacity.⁴³ The word is written—as it were—literally on the heart. General rational religion is found in revelation.⁴⁴ There are certain geniuses who are so audacious as to think that they have outgrown the leading strings of the Bible.⁴⁵ The government would suffer if it neglects the great leading force of civil order and peace, the Bible.⁴⁶ The government should see to it that while opinions are changing, the Bible should long continue to hold its authority.⁴⁷ The Bible is the worthi-

est and the only instrument for uniting all men in one church.⁴⁸ "Scripture is profitable for doctrine, for reproof, for correction, for instruction in righteousness."⁴⁹ Kant quotes from twelve books of the Old Testament and from twenty-two in the New.⁵⁰

There appears all at once a Person whose wisdom was purer than that of all the philosophers.^k He had come down, as it were, out of heaven. In His teaching and example He appeared as a true man and still as a Messiah of such origin that the Prince of this world had nothing in him.^l Satan offered Him the place of supervisor of his kingdom if He would recognize him as possessor of it. Failing in this he stirred up wicked men to make life bitter for Him, denying the pure object of His teaching, and by persecuting Him to most shameful death. But nothing of this affected the stedfast boldness of His teaching and example.^m We cannot think of the ideal except as a man who not only performs all human duties, but by His teaching and example is willing magnanimously to spread good abroad and also endures all suffering for the sake of the world, even for His enemies.ⁿ The thought that the divine man, in possession of highest blessedness from eternity, would empty Himself of all this for the unworthy to save them from eternal destruction, must draw our feelings toward Him with admiration, love, and gratitude.^o

Evil starts in the beginning, not in man but in a fallen angel.^p Adam was innocent but he disobeyed. "By one man sin entered into the world for that all have sinned." It is man's duty to be perfect.⁵⁸ The strong tendency to evil we are responsible for.⁵⁹ Self-love is the root of all evil.⁶⁰ Radical evil is inborn but we ought not to yield to it.⁶¹ It is not necessary to prove its extent. There is a crowd of crying examples of the fact.⁶² Evil lies in the human heart. No one is free from it.^q Yet holiness is the only true goal.^r Justification is necessary yet no man

can justify himself.^s "To will is present with me, but how to perform that which is good I find not." "Whatsoever is not of faith is sin." We cannot treat evil deeds as undone.⁶⁶ Good deeds do not blot out evil deeds.⁶⁷ There are no works of supererogation for it is always our duty to do all the good we can.⁶⁸ It is inconceivable how a man can form and hold the purpose and progress to goodness. How a bad man can make himself good is beyond our understanding.^t The judgment day is the end of all things in time and the beginning of blessedness or misery.⁷⁰

All good minds want the kingdom of God to come.^u Jesus said, "Seek ye first the kingdom of God," and added, so as not to be misunderstood, "and His righteousness."⁷² Godliness completes virtue and has the promise of two lives.⁷³ We must carry out our sentiments in deeds.^v To love your enemies is inspiring pure reason. Love is higher than martyrdom. All depends on reaching the goal of holiness.

The Son of God bears the guilt of sin for all who believe in Him as the substitute to satisfy highest justice by His sufferings and death as a redeemer.⁷⁵ The sinner can hope now to appear just before his judge.⁷⁶ He can offer nothing but his moral susceptibility for this decree which comes from grace based upon atonement.⁷⁷ He can no longer be held by the evil against his will because a different, a free, state is open to him where his morality will find protection.^w The evil is not yet destroyed and it still has power to persecute physically, but the gates of hell shall not prevail against him.^x

The pain that accompanies leaving evil comes entirely from accepting good. It is the dying of the old man, the crucifixion of the flesh.

Faith in a vicarious atonement is surely necessary for our conception for we can conceive no other way to get

rid of sin.^y The cry of the soul should be, I ought to be a better man and I can be though I must flee to a rock that is higher than I by a way that is past finding out.⁸¹ A man who pleases God is made not by reform but by revolution, a kind of regeneration, a new man by a change of heart.⁸² He cannot enter the kingdom of God unless he is "born of water and the spirit."⁸³ Divine forgiveness is not conceivable on any other condition.^z

Spener used to say that preachers should aim to make not better men but other men.⁸⁵ "Not every one that saith unto me, Lord, but he that doeth the will of My Father." The moral upbuilding of a man must begin not with the improvement of habits but a change of heart and character.^{aa} God's spirit "witnesses with our spirits."

Faith in the Son of God is bound up in a moral idea for He is in God and also in us.^{bb} Devotion consists in directing our feelings to receive the divine disposition when the soul prays or gives thanks. The moral disposition of the heart makes a man acceptable to God.^{cc} The natural disposition must be changed.^{dd} There is no hope for the man who takes good in his hand and then puts his hand in his bosom.^{ee} We cannot make the narrow way broad. There is but one way and that is the narrow.^{ff} Man is renewed by a kind of new birth as described in the third chapter of the gospel of John.^{gg} We must believe that what is lacking in our righteousness God will make up from means that we cannot comprehend.^{hh} Faith experiences what reason reaches after.⁹⁵ Every man is capable of faith.⁹⁶ The poor in spirit are blessed.

Only the church can perpetuate religion.⁹⁷ It is every man's duty to live in the church.⁹⁸ Baptism is given at an age when it is more a symbol for parents than for the one baptized.⁹⁹ Baptism means immersion. The oldest form of baptism was dipping. Otfried translates baptize, *badan*.¹⁰⁰ Christ ordained it for all nations to keep.

It stands for membership in the church, for naturalization as fellow citizens of a moral State.¹⁰¹ The invisible Kingdom needs realization in a visible church if morality is to be advanced. Reason accepts the service of the church as a duty. The Jews have a church without a religion, like a man without a coat. The Rationalists have a religion without a church, like a coat without a man.¹⁰² An ethical republic is conceivable only as a people of God.¹¹ To awaken our interest in true service reason favors four things, private prayer, church going, baptism and communion.¹¹¹

The communion was instituted by the Founder of Christianity to preserve remembrance of Himself, to bind His followers together, to keep the church alive.¹⁰⁵ One table and one loaf suggest unity and equality. The degrading distinction between clergy and laity disappears in freedom.¹⁰⁶ Social and political inequalities are forgotten as we approach the table with no preference for anyone.¹⁰⁷ The only thought is unity in the Spirit and brotherly love established at the most solemn moment of His life, the night in which He was betrayed. With the emblems of His broken body and shed blood on the table before Him this great memorial was consecrated.

The faith of the church may not be neglected or attacked in the churches.¹¹⁰ Preachers should be bound to the Bible.¹¹¹ Sectarianism is an evil, but church union is worse for a sectarian believes something but a syncretist believes anything.¹¹²

1 V 847	11 III 509	22 I 760
2 III 509	12 III 511	23 IV 369
3 I 762	13 IV 374	24 III 509
4 IV 371	14 V 177	24 1-2 III 631
5 III 138	15 IV 365	25 II 971
6 IV 362	16 VI 334	25 1-2 I 431
7 I 760	17 V 118	26 IV 455
8 II 823	18 V 629	27 I 433
9 II 823	19 I 109	28 III 641
9 1-2 I 420	20 V 116	29 5. 845
10 IV 375	21 I 761	30 III 629

38	V	126	85	V	124	k	p	93
42	I	420	95	V	845	l	p	94
43	I	118	96	I	126	m	p	95
44	I	419	97	II	851	n	p	95
45	III	641	98	II	852	o	p	74
46	III	641	99	V	461	p	p	50
47	III	643	100	V	460	q	p	196
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CHRISTIANITY IN THE MODERN WORLD.

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[Opening Address Session 1925-6. Southern Baptist Theological Seminary.]

In this address I am attempting a difficult thing. It is an effort to present in very brief outline the salient points in a world situation as it is related to Christianity. Necessarily argument cannot be elaborated. It will rather consist chiefly in the statement of the case, the interrelation of leading ideas, and the progressive and cumulative effect of the discussion as a whole.

By Christianity I mean the religion of the New Testament. And by the New Testament I mean the generally received documents, including the Gospels, Acts and Epistles. This does not prejudge any critical issues, as will appear. The religion of the New Testament hinges upon the significance of the Person of Jesus Christ for our faith. It does not mean simply the ethical teachings of Jesus reduced to a set of moral axioms and vindicated solely by the appeal to our intellectual and moral consciousness. Nor does it mean Jesus himself accepted as historical and teaching certain great moral truths, and significant for our faith chiefly as the supreme example of religious devotion, which we are to imitate. Nor does it mean the Jesus of any of the recent subjective schools of thought whether critical, psychological or employing the methods of comparative religion. It means rather the Jesus of the New Testament documents, the Revealer of God, the divine Son and Saviour of the world, born of the Virgin, crucified for our sins, risen and glorified. Again I remark that this definition prejudgets nothing. It is designed only to put before the minds of

my hearers what I am talking about when I refer to Christianity in the modern world.

In the modern world Christianity confronts two facts of unparalleled challenge. One is the fact of its present opportunity, evangelistic, missionary, ethical, social. The world situation is a thrilling appeal. It bristles with problems, racial, international, social, political and economic which need solution. These constitute the supreme opportunity of the ages for our religion. The second fact is that Christianity faces the supreme conflict of the ages. And it is to the latter that I shall be compelled by the limitations of time to confine myself for the most part.

Certain things are to be recognized at the outset if Christianity is to meet its unparalleled opportunity or enact a conquering role in its unparalleled conflict. I name a few of them.

We must recognize for one thing that Christianity must have the permanent and universal elements of a world religion if it is to remain. In the long run of history there can be no forcing of a transient or artificial faith upon men. The whirligig of time will destroy and cast out everything that cannot endure. If it is possible in any room or closet or attic of the great Christian structure to strike a match and set fire to the building and destroy it, in part or as a whole, the match will surely be struck. The world is full of incendiaries who will delight to do so. What we are to make sure of is that the building is fire-proof.

Again Christianity must be able to defend itself in the open court of a sound scholarship and by scientific methods if it is to abide. No doctrine of authority will save it, whether of infallible pope, authoritative church, or infallible Bible. Do not misunderstand me here. Christians have always had and always will have, among themselves and for themselves, an authoritative Bible. They arrive at their conviction of an authoritative Bible,

however, by a perfectly legitimate intellectual and spiritual and free judgment, based on facts. They have perfectly satisfying reasons for accepting on this point the self-testimony of the Scriptures, and the self-authenticating testimony of Jesus Christ in their experience. But we may be sure that the unbelieving opponents will not accept our doctrine of authority, and they will lead thousands astray unless we can show that the foundations of our faith rest upon impregnable historical and spiritual realities. The vindication of these foundations will restore to the doubting world the conviction as to an authoritative Scripture.

Again, Christianity must expect and even welcome repeated fiery trials as it carries on its spiritual conquests. In a true sense our religion has always been fighting for its life: sometimes, as in the early centuries, against persecution; sometimes, as in the Reformation era, against ecclesiastical corruption; sometimes, as in the deistic controversy in England, against the overweening fondness of the human intellect for short-cut logical solutions of the religious problem; sometimes, as in our day, against the practical materialism of temporal prosperity; and again, sometimes, as in our day, against a scientific method which is as fruitful when confined to its own sphere as it is sterile and barren when illegitimately employed in religion. The religion of the New Testament has endured all these fiery trials because it is essentially against the natural bent of ordinary unregenerate human nature. It has come through them all because at its deepest and truest and finest that same human nature welcomes it as the Power of God unto salvation.

Once more, we must recognize that the weapons of our warfare are not carnal but spiritual. Mohammedanism carries the sword in one hand and the Koran in the other and compels conquered peoples to choose between them.

In the Middle Ages Church and State were united in European Christendom and freedom of opinion was practically unknown. Coercion, civil and ecclesiastical, was employed to secure uniformity. The Anabaptists of the continent, the Baptists of England and Wales, the Baptists of Rhode Island and Virginia made a heroic stand against legal coercion in religion, against resort to the civil power to control opinion. They remembered the words of the Master: "My Kingdom is not of this world." They would turn over in their graves at the idea of bringing in the arm of the law as a means of winning spiritual victories. They knew too well that such a Christianity, pursuing such methods, was not the Christianity of the New Testament.

We should also keep in mind that the attitude of fear and panic is most dangerous. It leads to all kinds of misunderstandings, injustices, recriminations, mistakes and follies. The attitude of calm faith, of fair dealing, of firm confidence in the safety and security of God's truth is the winning attitude. A man who loses his head in a crisis is not likely to adopt a wise policy or method. And a denomination which loses its head in a crisis will not render the greatest service to the Kingdom of God.

We may now glance at the situation as it has developed in the modern world. For convenience we may begin with Roger Bacon in the thirteenth century who laid the base line of scientific method by insisting upon looking without preconceptions or bias of any kind at the facts of nature. Francis Bacon who wrote his *Novum Organum* near the beginning of the seventeenth century carried on the new scientific tradition and expounded more fully the method. Observation, experiment, verification, generalization were the central ideas in the new method. Natural or experimental science has advanced by leaps and bounds. It explains physical causes. It is exact and even mathematical wherever mathematics can

be enlisted. Nature is a machine with many cogs. The task is to find the points of contact of all the cogs, to relate each cog to other cogs and to the machine as a whole. This is the task. It is really a method of description and not an interpretation. It does not go back to the first cause or forward to final causes, because these are in the realm of religion or philosophy.

The principle of continuity is the scientific principle of explanation. It is a very simple, tangible, definite and beautiful process and method of explanation or description, and marvelously fruitful in material and practical results. In itself and of itself it is not opposed to the ideas of God or religion, or Christ or the soul or immortality or to Biblical teaching. It is simply a very fruitful way of dealing with nature. But its language and method, being exact, differ from the language of everyday life, of common sense and of the Bible. The cause of a fire, we say, is the application of a lighted match to fuel. This is true as a popular statement of cause and effect. Science would take into account in its definition of the cause of the fire the atmosphere, the absence of moisture in the fuel, the presence of carbon, oxygen and hydrogen, the chemical composition of the match and so on.

So also science defines with greater exactitude than ordinary or even Biblical language. The Bible uses nature as a vehicle for religious truth, without any scientific motive whatsoever. What is a stick? The biologist says a stick is part of an organism known as a tree and made up of cells. A chemist says a stick is made up of atoms of carbon, oxygen and hydrogen. A physicist says a stick is made up of whirling electrons of energy arranged in a particular way. These are all diverse and approximately correct scientific definitions. A practical definition might be given by a boy who had been beaten with a stick. He would say: "A stick is a solid substance, long, stiff and hard—very hard." Another definition of a

stick might be given by a housewife who used it to open the window shutters and let in the sunlight. She would call it a tool or instrument for this practical purpose. These various ways of defining natural objects ought to be clear. Biblical writers are not interested in the cells of biology, the atoms of chemistry, or the electrons of the physicist. Nature is to them like the stick which pushes open the shutters to let in the sunlight of divine truth. The motive and usage are for them practical and religious.

Let us glance now at the way in which a simple and fruitful method, which applies in the physical or mechanical world, may lead to many evils when stretched and strained beyond legitimate limits. This principle of continuity has proven to be so fascinating to modern investigators that it has gradually tended towards the elimination of all the great spiritual facts and values.

Christianity in the modern world, then, has felt the shock of a terrific assault upon personality, freedom, immortality, God, religion and the Bible. It is easy to see how all this has come about where men have been absorbed in one aspect of the universe to the practical exclusion of all others. And a glance at this process will make clear why Christianity is engaged in a crucial struggle in the modern world.

The chief point is this: men assume that there is one key and only one required to unlock all the mysteries of the universe, and that is the key of physical continuity. Inevitably therefore modern thought has become monistic. Men have said we must rigorously apply our mechanical working principle in all realms. In physics and mechanics they encountered no difficulty. But in biology the cogs in the machine failed to fit into each other. A life stream was assumed flowing upward overpassing all the breaks in the line of ascent. Almost infinite time was allowed for the process as a means of overcoming the absence of

facts in support of the claim to unbroken continuity. The late Professor Jacques Loeb of the Rockefeller Institute said this immense stretch of time was postulated by biologists in order to save their scientific conscience, which thundered against dogmatic affirmation in the absence of demonstration.

In psychology the continuity principle took the form of "the stream of consciousness." The task was to observe the flow, study the neuroses and psychoses, the nervous reactions to stimuli, and the many functions of the brain and the nervous system. Here again the stream of consciousness allowed no room for a soul or spiritual personality. Indeed such a soul or spiritual personality was an impertinence. It interfered with the scientific method, it was a sort of peeping Tom who had no business prying into the sacred task of science as it uncovered the secrets of the psychic life. Behaviourism was the inevitable outcome and is the legitimate offspring of the application of the monistic principle to the facts of consciousness. It construes thought and spiritual life in man as merely the instinctive response to external stimuli. The so-called higher life of man it regards as the product of brain activity, just as sound is the product of the vibrations of a tuning fork which dies when vibration ceases.

We are all more or less familiar with the monistic principle as it has advanced to the philosophic sphere. If it appeared as materialism in the late Professor Haeckel it was because he could tolerate no personal or spiritual principle in a universe which responded so freely and fruitfully to the methods of physical continuity. If it appeared as agnosticism in Herbert Spencer it was because it was held that we have no right to dignify anything by calling it knowledge except the conclusions of physical observation, experimentation and verification. If it appeared as idealism in the host of Neo-Hegelian thinkers it was because they too felt the pressure of the

monistic mood created by physical science. They turned the tables on materialism, however, by seeking to prove that the monistic principle is spiritual, and that matter is a form of mind. If the monistic idea appeared as panpsychism it was because the assumption of mind-stuff in the original atoms would help to avoid the inconvenience and distraction of independent wills and free personalities calling for explanation as a part of the universe. If the monistic idea appeared as personalism in a few writers it was because they could not escape the conviction that personality is the highest thing we know and cannot be merged in any lower principle.

My purpose here is not to expound, advocate or refute these various systems. I seek only to show the process by which the modern situation has arisen on the foundation laid by physical science.

How have the ideas of personality, God, religion and immortality fared in this process? Naturally personality could not well survive the thoroughgoing operation of a principle which leveled it with physical laws and forces. So also God became identified with nature, since there was no place or need for Him elsewhere. Nothing was left for him to do except what He accomplished as an immanent principle in the natural order. His personality also waned and He became a value or tendency rather than a fact. Human immortality passed away in the thinking of the typical scientific monist because it could not be fitted into the general scheme of interacting physical, biological, or psychic factors.

How has the Bible and particularly the New Testament fared under the operation of the principle I have been considering? The answer may be briefly given. Scientific monism has used the methods of historical criticism and has eliminated all the super-natural elements from the New Testament, including the Virgin Birth, supernatural works and resurrection of Jesus. This,

however, is not all the story. Another group accept much of the New Testament including the resurrection of Jesus from the dead, although yielding much of the record in deference to or by reason of critical conclusions. Still others hold by the records, for substance, as they stand while raising no objection to all the legitimate methods and conclusions of historical criticism. All that my present task makes it necessary for me to add is that if men admit a genuine resurrection of Jesus from the dead, implying an empty grave, they have thereby broken with the principle of scientific monism, whether they go all the way in admitting the supernatural or not. They have adopted a principle which allows full play for the spiritual forces revealed in the New Testament.

The more recent attempt of comparative religion to level down the New Testament facts to the plane of the ethnic and mystery-religions of Gentile peoples is just one more variation of the general theme with which I am now dealing. It is a special phase of religious psychology called in to account for a movement which purports and claims to be a divine revelation through an external Son of God. The stream of consciousness is no longer that of the individual subject, but a phenomenon of psychic religious reactions flowing in a continuous stream on the natural level and crossing the ethnic boundaries of the period from nation to nation. The principle and motive of scientific monism is no less evident here than in other spheres. Christianity got its ideas from the Greco-Roman world of the apostolic era. Paul picked up his doctrinal views as he traveled about and with them wove the fabric of the world view we find in his writings. This is the central claim of the theory.

No process of formal inference is required, in view of the preceding, to indicate how the religion of the New Testament is called upon to face a new crisis in its history by the development of the principle of scientific monism

in the modern world. If a principle and method which undermine personality, freedom, religion, immortality and God is to control modern culture, no gift of prophecy is required to foretell the fate of the religion of the New Testament.

The preceding statement of the case has been purposely made from the attitude found in the extreme left wing of modern religious thought, in order that the logic of the situation may become entirely clear. Modifications and mediating positions of various kinds might be enumerated. For the present purpose, however, this is not necessary.

I will now ask and seek to answer the question, What are our chief lines of defense under modern conditions which confront our faith?

First of all we must insist that our faith rests upon facts. Loyalty to fact must be our watchword. Science must not outdo us in loyalty to fact. Indeed the scientific spirit at its highest and best is our greatest ally. Take the basic facts of our faith: the fact of the historic Christ, the fact of human personality, the fact of religious experience of redemption through Christ, the fact of religious knowledge of God. Treat these facts with the same candor, openness of mind, freedom from bias, and passionate devotion to truth, that we bestow upon the study of atoms and electrons, crystals, plants and animals. The result will be all that we can ask.

For us the facts of the New Testament record are vital and fundamental. If legitimate criticism cannot overthrow them we need have no fears for the other forms of attack. Here especially the scientific spirit is our ally. Analogies and correspondences based on comparisons with mystery-religions are not conclusive to a scientifically trained mind. The field is too wide for guesses and fancied identities of thought. So also speculative world views need not alarm us when they attack

these records since an age loving reality will be unwilling to judge any order of facts by a philosophic preconception of any kind. Facts must precede world views. World views are built on facts, not facts on world views. World views, therefore, must take their shape from facts as these are established. Historical criticism was one of the most effective of instruments in the process of sifting and testing the New Testament writings. But it has approximately completed its cycle and the historicity of Jesus and of Paul and the authenticity of the fundamental New Testament documents are no longer seriously disputed.

There is, however, a new way of setting aside the history now coming into vogue. The method has had various forms of expression, not identical but very much alike in meaning. With Ritschl it was the value-judgment, which waived the questions of ultimate reality behind the great affirmations of faith. With the French school it was symbolo-fideism, which emphasized the mysticism of religious experience and resolved doctrines into passing phases or symbols of reality. To change them is to change nothing of value. With others it is a distinction between fact and mode. The fact is one thing, the mode of apprehending it quite another. Men vary, it is said and ought to vary as individuality and time and place vary, in their modes of apprehending facts. Lessing said the eternal truths of reason cannot depend upon the contingent facts of history. Bishop Brown, now on trial in the Episcopal Church, says it is absurd to suppose that an episode in Roman history two thousand years ago could have been as important as Evangelicals maintain. A recent liberal writer says we must distinguish between changing categories and abiding experiences. For example, he says, the resurrection of Christ was a mode or category of thought no longer tenable or binding upon faith. The abiding and repeatable experience is the life which comes from Christ to men. Science, we are told, can demon-

strate its truths any day. It cares little or nothing for the past. So also should Christianity cling only to the repeatable and demonstrable. Since you cannot produce a resurrection to prove that Christ arose do not depend upon the historical fact of a resurrection of Christ from the dead.

One does not care to question whatever element of truth there is in any of these ideas. But one is bound to observe that all of them are based upon fallacious reasoning. The relation between scientific demonstration and historic fact is incorrectly stated. Cavendish succeeded in decomposing water into its constituent parts of hydrogen and oxygen in the year 1784. This is a historical fact. Any competent scientist can now decompose water. This is scientific proof. But the historic fact had to precede the possibility of the successive scientific demonstrations. Kepler proved that planets revolve in ellipses and not circles about the beginning of the seventeenth century. Any competent astronomer can now demonstrate or prove the elliptical orbits of planets. But the unrepeatable historical fact had to precede the scientific power to demonstrate. Columbus discovered the Bahamas in 1492, an unrepeatable historic fact. Any competent sailor can sail to them now. But the first historic fact had to precede all the rest. Sir Isaac Newton framed the law of gravitation about two hundred years ago. This is a historical fact which cannot be repeated. But the ability of others to demonstrate the law now depends upon the original historical fact. Somewhere and somehow every scientific demonstration is rooted in history.

In like manner Christianity is rooted in history. It began to function as history. Its subsequent power depends upon its beginnings. As no one could repeat the decomposition of water or reproduce the proof for the elliptical orbits of the planets without an original historical event, so also Christianity now functions success-

fully because it began as history and with unrepeatable facts.

Take the resurrection of Jesus from the dead, regarded by some as a changing thought form which we can now relegate to the limbo of outgrown categories. By common consent of all schools of thought belief in the resurrection produced the Christian movement. The book of Acts begins with it, not merely as a belief, but as a historical fact and its major affirmation. The apostolic successor to Judas was chosen only on condition that he was a witness to the resurrection. The early preaching of the book of Acts is a witnessing to the power of the resurrection. "With great power the apostles witnessed to the resurrection." This is re-affirmed in one form or another many times. The Epistles everywhere assume the resurrection. The resurrection power transformed the disciples and the world. There is no possible way of making Christianity an abiding experience except by means of the fact and power of the resurrection. The resurrection of Christ is not a changing category of thought. It is a historical fact. You cannot reproduce the historical fact but you cannot escape the necessity of it if you would produce the abiding experiences with which some would contrast it.

The effort to find some other explanation of the Christian movement besides Jesus and the resurrection, whether the movement be ascribed to Paul or some other, leads nowhere. For it is tantamount to alleging something else equally potent without supporting evidence. It is like the plain man who heard the arguments, for and against, in the Shakespeare-Bacon controversy, and announced his conclusion. "I am convinced," he said, "of two things: first, that Shakespeare did not write the plays attributed to him; and second, that somebody else named Shakespeare did write them!"

Again we should insist upon the fact of human per-

sonality. The human will and conscience, the power of memory and choice are impregnable facts of consciousness. Freedom is a datum of thought, something given, not something discovered by research or proved by metaphysical reasoning. Parallelism between mind states and brain states is the utmost affirmation of science. Neither is convertible into the other. The boy who did not know his lesson gave the typical answer. "What is mind?" he was asked. "No matter," he replied. "What is matter?" "Never mind," he said.

We must insist also upon the fact of religion itself as a world phenomenon, and particularly as a redemptive experience of God's saving grace through Christ. If men will only let the fact of religion speak to them like any other basic fact, if they will cease to construe it as a mere functional make-believe in man's struggle for existence; if they will abandon the hopeless task of trying to enmesh it in the chain of physical causes or convert it into intellectual or psychological values—I say if they will do this it will not be long until they will recognize that religion as mediated through Christ is autonomous and free, that is has its own criteria of truth and reality, and is self-authenticating. They will discover that religious certainty is not mechanically or chemically or biologically, or even philosophically and metaphysically conditioned. Religious certainty is religiously conditioned. In the redeeming experience through Christ we find God, and true knowledge. We then return to the Scriptures with new confidence and assurance. We shall welcome all that the various sciences can do to shed light upon religion. Let psychology analyse the contents of religious consciousness. Let comparative religion show the basic likeness and differences of religions and so on to the end of the chapter.

All that I am now saying is an appeal to the spirit of genuine science which may be summed up as the love of

and loyalty to facts. Facts, says the genial Autocrat of the Breakfast Table, are brutal and ugly things when lugged into the circles where poetry is indulged in or the gossamer fabrics of fancy are being spun. They are like bull-dogs rushing into polite society where ladies and gentlemen particularly desire to avoid soiling their intellectual clothes. And yet we arrive nowhere without these incorrigible facts. Science has found that hypotheses are useful in the search for facts. Every one of the natural sciences employs them, chemistry, biology and the rest. We may well protest against claiming that an unproved hypothesis is a fact. But it is utter folly to attempt to force scientific men to cease trying out an unpopular hypothesis so long as there are available data which may be brought to it for testing and verification. Not all the king's horses nor all the king's men can prevent it.

These then are the great basic facts: the fact of Christ, the fact of personality, the fact of freedom, the fact of religion and a universe of spiritual reality, the fact of God and salvation. These are the facts on which our religion rests. They are the elements out of which we believe the true world view is to be constructed. But our chief interest at the present time is not the conflict of world views. This conflict is ceaseless through the ages. World views are like carnivorous animals. When a really live one is born it is pursued by others that are hungry. They all live the life of the hunted. There are twelve or fifteen varieties of world views now in vogue. They are having a merry time devouring each other. The sea is incarnadined with the blood of the dying. The religious interest is primarily moral and spiritual, and only secondarily metaphysical. This too is an appeal to the scientific spirit—an honest and robust loyalty to facts.

We must also avoid many pitfalls, mistakes and dangers. We must realize that the fundamental issue to-day is not over a particular set of doctrines. Facts precede

doctrines and give rise to them. What we are to defend is the facts themselves. We are not, as Christians, to usurp the task of science. Let science work out its own problems. We must show that religion has equal rights because based upon spiritual realities. We must not permit religion to be crowded into some corner constructed by alien hands. We must let science play its game in its own way while religion does the same as a friend and ally, and not as an enemy. We must not in playing chess demand that the rules of checkers govern the game, nor in playing checkers insist upon the rules of chess. Play the game according to the rule of the game.

We must be careful to conserve not only the truth as it is in Jesus, but the spiritual life of the followers of Jesus. We must sympathize with our young people who are being educated and confront the many serious complications and problems of the age. They need patient guidance, tactful instruction, and reassurance as to the stability of the Christian foundations. We must not impose extra-Biblical or scientific tests upon our teachers. This has never been and I believe never will be the Baptist way. Loyalty to Christ? Yes. Loyalty to God's revelation? Yes. Loyalty to the vital facts and truths of the Gospel? Yes. But not loyalty in realms which lie outside of the revealed truth as it is in Jesus.

Our faith is as secure to-day as it has ever been, provided we follow the Master as He commands us. But we must produce the fruits of Christianity on a larger scale than ever. The final test is the ability to remake men, to conquer evil, to evangelize at home and abroad. In a word the true test is our ability to call down fire from heaven.

Elijah gave the priests of Baal every advantage. He gave them the advantage of numbers, the advantage of dry fuel under the sacrifice, the advantage of an atmosphere in the multitude sympathetic and in every way

favorable to them in the great attempt to call down fire from heaven. He gave them the entire day and they failed. Then Elijah imposed on himself every disadvantage. He dug, or had dug, a trench around the altar. He had them fill four barrels with water and three separate times he had these barrels emptied on the sacrifice and the fuel under it. He gave himself also the disadvantage of waiting till the end of a long, weary day when night was near. But when he called to Jehovah the fire from heaven fell upon the sacrifice and consumed it. Let us have the spirit of Elijah, the spirit of faith, of assurance, of fairness, of calmness of spirit in waiting upon Jehovah and He will not disappoint us. The fire from heaven will fall upon the sacrifice.

BOOK REVIEWS.

I. MISSIONS.

Christian Missions and Oriental Civilizations: A study in Culture Contact. The Reactions of Non-Christian Peoples to Protestant Missions from the standpoint of Individual and Group Behavior: Outline, Materials, Problems; and Tentative Interpretations. By Maurice T. Price, Ph. D., with a Foreword by Dr. Robert E. Park, Professional Lecturer, University of Chicago. Shanghai, China, 1924. XXVI and 578 pp.

Here is something new for missionaries, for sociological students, for investigators in group psychology, and for all who are interested in the religious development of mankind. Let the reader of this review attend quite carefully to the descriptive matter quoted from the title page. All that is suggested by that extended descriptive title this book contains, and much more than may be suggested.

The book represents an enormous lot of work in gathering data; studious reflection in digesting the material and in classifying it and setting it out for the readers.

The author shows no bias, for or against, in relation to the missionary propaganda. He does give, with scholarly modesty, some "tentative interpretations," but they do not reach into the realm of personal approval or disapproval. So far as this reviewer knows, it is a new line of investigation and approach, and is done with scientific ability. Students of missions will have occasion to use this work and to be very grateful to the author.

There is nothing at hand to indicate the price or the source of distribution, but leading dealers will know how to procure it.

W. O. CARVER.

The People of the Philippines: Their Religion, Progress, and Preparation for Spiritual Leadership in the Far East. By Frank Charles Laubach, Ph.D., with a foreword by Daniel Johnson Fleming, Ph.D., Union Theological Seminary, New York. Illustrated. New York. 1925. George H. Doran Company. 515 pp. \$3.50.

“Frank Charles Laubach is a graduate of Princeton University and Union Theological Seminary; he holds the degree of Doctor of Philosophy from Columbia University. Since 1916 Dr. Laubach has been a missionary of the American Board of Commissioners for Foreign Missions. His early work in the Philippines was on the island of Mindanao, where he came in contact with the Southern Moslem population, and his later work at Manila, the capital. He has a genuine sympathy for the Filipinos and a wide knowledge of conditions, gained through his intensive research and through his direct contact with the people and with outstanding leaders.”

Dr. Laubach is a fine representative of the thoroughly trained, scientific scholar and student in missionary service. They are producing of late some works of elaborate and careful research. In this particular case the author is probably a bit over-enthusiastic about his own field and people. He says he set himself to find answers to three questions which not all the books in the Philippines answered. They were: (1) “What is the trend of the Philippine religion?” (2) “What is the unmet want of the Philippine heart?” (3) “The greatest question of all, ‘What may the Philippino people become if they give God a perfect chance?’” His enthusiasm leads him to answer as to (3) that they may come into “the spiritual leadership of the Far East and perhaps of the whole world.” In his “Introductory” section the author affirms that the Philippino “has the talent and is on the point of receiving the opportunity which may easily make him the spiritual leader of the Far East in this new era into which Asia is being ushered.”

His thesis is supported by the most comprehensive and careful study of all aspects of Philippine history, religion, culture, psychology. The work will help all of us to know the Islands

and their people better. Such a fine optimism is a good asset for the missionary, both for his own inspiration and for the stimulation of his people to the part that God has for them in world service. It is in such spirit of inspiration and leadership that all peoples should be led to undertake human service on a scale of world unity and fellowship.

Here is a book for serious students and not above the range of popular reading of people of culture.

W. O. CARVER.

The Missionary Evangel: The Fondern Lectures for 1925, Delivered Before the School of Theology, Southern Methodist University. By Edwin DuBose Mouzon, one of the Bishops of the Methodist Episcopal Church, South. Nashville, Tenn., Cokesbury Press. 1925. 181 pp. \$1.00.

The *Fondern Lectures* must have missionary subjects. These meet the requirement by the introduction of the word in the general subject and by occasional reference to the need in missionary work of preaching the genuine gospel. In point of fact, we have a good, rather popular outline of the essential gospel, enriched by illustration and quotation. The analyses are clear and are forcefully put. The topics of the several lectures will justify the description of the course: "The Evangel and the Bible;" "The Message Concerning the Human Soul;" "The Christian View of God;" "The Sanctification of All Life."

A limited measure of comparison of Christian teaching with that of other religions adds a note of missionary significance.

The best feature of the lectures is their spiritual quality, laying the emphasis on vital religious experience and the essential facts of the Christ.

A Baptist will be mildly amused at the necessary evasion on the part of the good Bishop in handling Eph. 4:5.

W. O. CARVER.

"That One Face": Studies of America, Christ and the Far East.
By Herbert Welch, Resident Bishop of the Methodist Episcopal Church for Japan and Korea. Cokesbury Press, Nashville. 1925. VII - 113 pp. \$1.00 net.

The Fondern Lectures of the Southern Methodist University at Dallas are producing some good volumes. This represents the series for 1924 as delivered by the genial, large-hearted Missionary Bishop.

There are five of them, and they give us a study of the relations of America and the Orient (meaning especially China and Japan, including Korea); their relation being considered especially with reference to Jesus Christ. America stands, in a sense, between Him and the Orient. It is a very responsible position. Can China and Japan see the Christ through America? If not, are they at all likely to see Him around America?

Dr. Welch first gives a summary outline of the past relations of Asia and America. Next two chapters deal with the needs of the Orient—"East is East;" and with what America might give to the Orient—"West is West." Next he asks: "Can 'the twain meet'—the present?" Last, in "That One Face," we see the hope, the call.

With broad sympathy and the modern human-mindedness, the Bishop still has his eyes open to actual conditions and holds his conviction of the supreme need of the world to be met only in the redemption and the savior-hood of Jesus Christ.

The volume is small and easily read. It will be found by missionary students, and other kinds of readers as well, to give quickly a true picture of existing conditions and relations, as true as could be gotten in the time. The style is attractive and satisfying.

W. O. CARVER.

Before the Dawn. By Toyohiko Kagawa: Translated from the Japanese by I. Fukomoto and T. Satchell. New York. 1924. George H. Doran Company. 398 pp. \$2.50 net.

No one gets far with Japan, especially with the work of Christianity and of social welfare in Japan, without coming to

know of Kagawa, one of the most remarkable men of the day, in his personal history and in his social achievement and influence. Those of us who have read his "Across the Death-line" are glad to see this new translation—with its additions from a later work. "Across the Death-line" was a more literal, but misleading, translation of the Japanese title, which is now changed by the publishers in bringing out a new translation from the tenth edition of the "Shisen Wo Koete." It was first published in Japanese in 1920 and went into its second edition in a month. It was quickly translated and has had enormous demand in both the Japanese and the English editions.

In the form of a novel, it tells the life story really of the author up to its completion. He is an outstanding social worker and leader of Labor in Kobe.

The publishers are quite justified in calling this "one of the most remarkable books of modern times." To the many who will not yet know of the author, it will be worth while to give this brief note from the preface: "* * * the author * * * was born in Kobe in 1888 and was brought up in Tokushima Prefecture in Shikoku. After attending the Middle School of Tokushima he went to Tokyo, where he studied in the Meiji Gakuin, a Christian college. Later he attended a private theological seminary in Kobe, and finally completed his theological education by spending two years in America, whither he went in 1914, studying at Princeton University and Princeton Theological Seminary and obtaining the degree of Bachelor of Divinity."

He had a great conflict within his own soul, with his family tradition and ideals, with tuberculosis, which seemed certain to end his life. He is now in conflict with the physical, moral and ethical forces of ruin and oppression. Such is the story one has to read in this work, which is far more than the spiritual history of one man.

W. O. CARVER.

Catholic Medical Missions. Edited and compiled by Floyd Keeler, with preface by The Rev. R. H. Tierney, S. J. New York. 1925. The Macmillan Company. 222 pp. \$2.50.

Frankly confessing almost total neglect of Medical Missions by the Roman Church, and frankly paying tribute to the extent, value and achievements of "non-Catholic Medical Missions," this book is a plea for such missionary methods by the Catholic Church and specifically an outline of an organization for this purpose by American Catholics and a plea for its support. The organization is new, but has won proper official sanction and support; is based upon rather thorough survey and study. It is likely to prove a great advance in the aggressiveness of the Roman work in heathen lands.

Of the three departments of missionary activity, the author naively claims that the Roman Church is "admittedly ahead" of Protestants in the "two particulars" of "evangelistic" work, where they are said to "outshine all others;" and "educational" missions, since "In spite of some excellent non-Catholic mission schools, Catholic educational institutions succeed in imparting that firm foundation of morality and religion which is so characteristic of the Church's system, thus laying the basis for true Christian life better than do those outside the fold."!!

The work is extensively illustrated with good photograph reproductions.

It tells the story of the beginning of a most important advance in the work of the Roman Catholics—one more evidence of the genuine modernizing of this Church in methods.

W. O. CARVER.

Religion in Russia Under the Soviets. By Richard J. Cooke, one of the Bishops of the Methodist Episcopal Church. The Abingdon Press, New York and Cincinnati. 1924. 311 pp. \$2.00 net.

This title attracts at once. The subject is full of interest and of serious importance, and this book is both interesting and important; but it is not what its title would lead one to expect.

It deals rather with ecclesiastical than with religious topics and is an elaborate argument against the claims and merits of the "Living Church" movement in Russia, and a plea for American Protestantism to support, morally and financially, the Greek Orthodox Church in Russia and neither countenance the Living Church nor seek to build up our own free American type of Christian churches.

I hold no brief for the Living Church, but I am equally unable to approve of the Greek Church and cannot see how anyone experienced in American ideals and versed in the New Testament teaching can. And one would think the history of Protestantism in the Near East would warn against trying to vitalize any such institution as the Holy Orthodox Church.

It is curious to see the free evangelical movements in Russia wholly ignored in this volume, the two most vigorous and numerous of them not so much as named. I was in Europe three years ago and had the privilege of meeting socially one of the bishops of the Methodist Episcopal Church. At that time he was full of enthusiasm over the opportunity of the free churches and was eagerly planning to take part in the Living Church Conference, so completely repudiated by this fellow bishop. I think one conversant with the facts can understand our present author's bias.

He is equally violent against the Soviets. He finds no good in them and no palliation of their guilt. The work is useful but hardly judicial.

W. O. CARVER.

Bits of China: Travel-Sketches in the Orient. By Christine I. Tinling, World's Christian Temperance Union Organizer. Illustrated. Introduction by Anna A. Gordon, President World's and National Woman's W. C. T. U. New York. 1925. Fleming H. Revell Company. 222 pp. \$1.50.

Seven months in China in its various sections gave the author opportunity of seeing many phases of Chinese life and customs, much of the missionary work and experiences rich and varied. She was pursuing her duties as Temperance Lecturer, and the

whole story is told well. The average reader will find it a highly instructive book, and those already familiar with China will still find it a highly interesting story of travel and observation, and the response to the temperance message is instructive.

W. O. CARVER.

Gospel Romance in the Huts of the Punjab: Glimpses of Missionary Activity in the Villages of Northwest India. By Howard E. Anderson, Missionary, the Board of Foreign Missions of the Presbyterian Church, U. S. A. Introduction by Charles R. Erdman, D.D., LL.D. New York. 1925. Fleming H. Revell Company. 133 pp. \$1.25 net.

It is highly gratifying to be able so frequently to commend excellent volumes of missionary narrative, descriptions, sketches. Here is another of the highest order in interest and effective information.

The author is evidently an ideal missionary in many respects. His Bible leaps to his lips in pertinent quotation or reference, or paraphrase in a way that reveals a heart fully stored with it. His love of souls enables him to see them in radiant worth and infinite possibility beneath all conditions and circumstances. Romance lives in life and work because it lives in the soul of man, and humor of the worthiest kind helps bear one on buoyantly in circumstances that would overwhelm the dour soul.

A gift of reporting is found here unsurpassed. Fully half a hundred quick-drawn sketches—"pastels" truly, as the author calls them—are grouped in nine chapters, each a complete, vivid picture, and all showing you a whole mission area. A great little book.

W. O. CARVER.

Native Churches in Foreign Fields. By Henry Hosie Rowland. The Methodist Book Concern. New York and Cincinnati. 1925. 199 pp. \$1.50.

It was high time for such a serious study of the whole subject of "The Indigenous Church," about which there has been much said and written since the opening of this century.

This is the first effort to compass the whole problem in a single study. While the limits of this volume do not permit exhaustive consideration of all phases of the subject, they do allow them to be introduced and correlated.

The work is well done in the main, although it reads in parts like a student thesis more than like a work of authority. What is especially to be commended is its moderation, frank facing of the difficulties and little effort to exaggerate either the facts of progress toward the ideal or the significance of the facts.

There is room for question of the author's reading of the history at some points, and it was probably a mistake for him to undertake within a chapter in this discussion a survey of the whole history of Christian expansion as bearing on his topic.

He is widely at variance with Allen (*Missionary Methods*) as to the condition of missionary work in the first and the nineteenth centuries, and he is far nearer the truth than Allen. He is more poised and moderate than Fleming, who, in *Whither Bound in Missions*, runs too far ahead of his time.

Every student of missionary policy and method will do well to take account of Mr. Rowland's work.

In minor matters one might find fault with the work, but that is useless. One prefers to recognize the usefulness of a work that evidently cost much in investigation and reflection.

W. O. CARVER.

God's Dynamite—or Changing a World by Prayer. By P. H. J. Lerrigo, Author of "The Stature of a Perfect Man," "Rock Breakers," etc. A Mission study book for adults and young people. Edited by The Department of Missionary Education, Board of Education of the Northern Baptist Convention. Philadelphia. 1925. The Judson Press. 184 pp. 75 cents net.

"Dynamite" here is prayer, and its power here recorded is in the sphere of foreign missions, in the opening up and development of Japan for Christianity; in President McKinley's

prayers over the Philippines and the prayer-nurtured work of the Gospel in these Islands; in Livingstone's Africa sacrifice and sanctification; in the salvation of the famous "Lone Star" mission and its pentecosts; in the progress of "Battling for Christ" in Balasore, India; in causing the Boxer Rebellion to open China and build a great college; in the making at Bassein, Burma, "the greatest mission station in the world;" and through a government commission and missionaries causing the head-hunters of Assam to find Christ.

Those who know Dr. Lerrigo know what a man of prayer and spirituality he is, and will understand that he would be chosen to write a *study book* on the line of this one.

He has no narrow or technical interpretation of prayer. For him prayer is expressed in words and works; in seasons of seclusion and in the strenuous toil and shrewd planning of able minds; in groups of petitioners persisting through years in praying for one object, and in the unspoken reliance on God while one uses every device of wisdom and energy consecrated to the end.

So in telling the power of prayer in these eight chapters, Dr. Lerrigo has told in most fascinating way stories many-sided and varied and has given important history and story. It is a great little volume, whether for private reading or group study.

W. O. CARVER.

Anita: A Tale of the Philippines. By P. H. J. Lerrigo, author of "The Stature of a Perfect Man," "Rock-Breakers," etc. Philadelphia. The Judson Press. 1925. 268 pp. \$1.50.

Dr. Lerrigo saw missionary service in the Philippines along with his present secretary-colleague of the Northern Baptist Board, Dr. Robins. Fifteen years ago, so he tells us, he began putting into a story some characteristic persons—American and Philippino—and some characteristic experiences in missionary work, educational, medical and evangelistic. At length the

story is published, and a vital, lively story it is, of romance and tragedy, of toil and of relaxation, of success and sorrows. A real novel but woven of truths and experiences.

It is beautifully dedicated to Little Mary Robins, who appears as one of the more than two dozen characters who take part in the story.

It is a good way to present the work of missionaries and will have a wide reading.

W. O. CARVER.

Early Baptist Missionaries and Pioneers. By W. S. Stewart. Edited by the Department of Missionary Education, Board of Education of the Northern Baptist Convention. Philadelphia. The Judson Press. 1925. 258 pp. \$1.50 net.

Here we have the first of four volumes undertaken in a series, all to be prepared by Mr. Stewart. There is a chapter introductory to the series; then chapters on Roger Williams, Carey, Judson, Ann Hasseltine Judson, William Knibb, Henrietta Feller, Isaac McCoy, Peck. It is easy to see that the first volume has dealt with the giants. Subsequent volumes will have less outstanding names, but leaders hardly less important.

The author writes well and assembles the outstanding features of the life stories and the personal characteristics. One gets the impression of compilation from many discussions, perhaps with less of critical editing of the material than could be desired.

The stories are vital in interest, graphic in narration, condensed without sacrifice of movement and reality. It is a highly important undertaking well begun. All Baptists should read this volume.

W. O. CARVER.

II. PRACTICAL CHRISTIANITY.

A Way to Peace, Health and Power: Studies for the Inner Life. By Bertha Condé, Author of "The Human Element in the Making of a Christian," etc. New York. 1925. Charles Scribner's Sons. XIII -|- 233 pp. \$1.50.

A vital, conquering personality, one that has influenced helpfully many thousands of lives through her work as Y. W. C. A. Secretary, and by means of a bodily and spiritual expression that challenges admiration and courage, here goes into the secret plan of personality and outlines the sources of conquest.

One could wish, certainly, that either a little more clearly—if her words fail of fully stating experience and belief—; and a little more boldly—if for the sake of method she hesitates to say frankly how much Jesus Christ is to her—our guide has borne her testimony to the Saviorhood and Lordship of Jesus, as well as to His friendship and guidance.

To be sure, one thrills with her at the thought of "steadyng the thinking of those who are looking for a rational, constructive faith," and consents heartily that there are "reasons, new as well as old," for confidence in the philosophy and the inevitable triumph of Jesus Christ; yet one shrinks a bit at finding much about the teaching and the experience of Jesus and next to nothing of sacrifice and redemption. One cannot feel quite satisfied to have the words of Jesus amended so that instead of declaring that "He is Himself the way and the truth and the life," we are told that "The way of Jesus" is all this, and we are not quite satisfied even by the emphasis that His way is "*the way*," etc. Other subtle omissions cause a question about evasion, which may not be just, but which will not fail to arise.

But the motive and aim are good. In a day when "psychology is the pet academic word," and when the impatience of restless souls for immediate rest from their overmuch straining and the consequent nervous ills leave so many of us easy prey to psychological quackery, it is good to have one tell us patiently

what really is the matter with us and how we may be cured of it. Only here again one could wish *sin* were more frankly confessed; for ours is a generation none too given to conviction of sin.

"This book is *not* a mental 'patent medicine' for all the ills of humanity. If anyone is expecting to get the usually-promised 'instant relief' he desires, it will be useless to read these pages. The writer claims no resources of wisdom beyond that of the ordinary Christian. She believes that the life of Jesus discloses certain laws and principles by which every one of us may sense a vital connection with God and be able to draw on His infinite power for the task of living. When spirit, mind and body are alike controlled by God, unusual experiences are likely to occur. Bodily weakness may disappear, mental disturbance may be removed, and spiritual longings may be satisfied. If we can hold ourselves in patience and steadiness long enough to get the point of what God has been trying to teach us, we shall discover the greatest secret of power we have ever known."

That patience and prayerful persistence are reckoned on as inevitable for so great an end, is seen quite clearly in the method of the book. It is planned for a year's study—fifty-two studies, one for each week. Surely only through patience may any of us win our souls, as Jesus says to us.

So here is a book to help toward the experience of "Peace, Health and Power." If you are in earnest and if you have sense enough to read and study and pray with some discernment and originality, this book will be of great help; if you lack discernment and originality, books will be useless, whatever they are. This book is dedicated, "To E. M. H., with whom sight is insight." Ponder that.

W. O. CARVER.

The Call of Christian Stewardship. By Julius Earl Crawford, Nashville. 1924. Cokesbury Press. 131 pp. \$1.00 net.

There is a vigor, a conviction, a range of argument and plea in this book, printed in most attractive manner for ready reading, which place it at once in the front rank of books on

Stewardship. It really is on Tithing, but treats it in relation to the larger principle of stewardship, of which it is a part.

It has originality as well as virility. It argues for the Tithe from four standpoints—four “routes,” the author calls them, all leading to the same goal. These are the “Legal Route,” the “Efficiency Road,” the “Prosperity Path,” the “Grace Highway.” To these are added “The Appeal of Pentecost.”

While regarding Tithing a good basal rule of practice, I have never been able to assent to any fixed portion as meeting the principle of Stewardship. I approve the principle set out here—that Tithing is a good form of Stewardship. Surely any man who, on the plea of “grace,” seeks to fall below “law” is a disgrace to the Christian name.

Like all the books, tracts and addresses I have seen and heard—a very great number—this one also resorts to exegesis that is shocking, and arguments that, to say the least, are inept. For me it is a new one that Cain’s sin in his offering consisted in withholding part of his “tithe,” although Mr. Crawford claims the Council of Neville in support of it. And it is a stretch of imagination to find Tithing in Pentecost. There is more as bad. Yet there is much good to balance the scale. For Stewardship it is fine. Tithing remains where it was. There is no better book in its line.

W. O. CARVER.

The Human Touch. By Lyman P. Powell. G. P. Putnam’s Sons. New York City.

Dr. Powell has had a remarkable experience in his touch with men from all walks of life. As an educator, minister, business man, editor and author of more than twenty books, he has come to know intimately many of the world’s greatest personages. In this book he talks interestingly and humorously of many things and many people. Schools, authors and events all appear in new garb in these pages elaborately illustrated from the ample storehouse of the author himself..

Some of the famous men presented to us are: Woodrow

Wilson, Albert Shaw, William Osler, Theodore Roosevelt, Walt Whitman, Major Putnam, King Albert of Belgium and Cardinal Mercier.

KYLE M. YATES.

Psychology for Bible Teachers. By Edward Aldridge Annett, Author "Conversion in India," "Natural Method of Bible Teaching for India," "A Bible Course for High Schools," etc. New York, Charles Scribner's Sons. 1925. XII - 241 pp. \$1.50.

This is a volume in the "Life and Religion Series," of which some half-dozen volumes have now been published. Others are in press and others projected. In all, a dozen are announced.

The present volume is planned and executed with fine skill and is to be commended most heartily to all who teach religion, especially to young people. There are eighteen chapters, covering well the field, and all the way the work is done carefully. I think one may add prayerfully and with much sound learning and good pedagogy, and fundamentally sound religious principles. Much attention is given now to psychology in the practical work of religious education and of religious work of all sorts. There is room for more and all to the increase of religious effectiveness. For this reason such a volume is welcome.

W. O. CARVER.

Tarbell's Teacher's Guide to Sunday School Lessons for 1926. By Miss Ida Tarbell. F. H. Revell Company, New York City. \$1.90 net.

The 21st annual volume of Lesson Helps has made its appearance, and seems to be better than ever. To those who know the character of the work, further comment is unnecessary. To the teachers and careful students of the Word it may be worth while to say that it ranks with the best.

KYLE M. YATES.

Life's Highest Loyalty. By James M. Campbell. New York and Cincinnati. 1925. The Abingdon Press. 116 pp. \$1.00.

When one knows that this author is eighty-five years old he will take especial interest in the fact and the manner of its writing.

In seven well-written and well-organized chapters this book discusses Loyalty to Christ as a Person, a Leader, a Teacher, a Savior, Lord and King, and to His Church and His Ideals.

The appeal is throughout to young people. It is engaging and persuasively put, with a little too much of the tone of argument and instruction. The work is thoroughly evangelical, almost conventionally orthodox.

It was assumed, at first, that "Loyalty to Christ as Savior" was planned as Chapter IV by a sort of inadvertence. Upon examination it turns out to be deliberate. One finds here the one serious error of the book. It is assumed that Jesus often and naturally becomes leader and teacher before He is accepted as Savior, and that this is normal and right, the only wrong being in stopping short of the saviorhood. "In the experience of young people the conception of Christ as a Savior from sin has at first hardly a place. They have no sense of sin and hence no keen sense of the need of a Savior. These things come later." Thus we read in astonishment. Surely the author knows more of psychology and experience of youth than that, unless he is talking of very young children, in which case his discussion of Christ as Person, Leader and Teacher would be even more out of place.

Guarding this point, the book can be used effectively by and with young people.

W. O. CARVER.

Handbook of All Denominations. Revised Edition—1924. Prepared by M. Phelan. Third Edition. Nashville, Tenn. Cokesbury Press. VII + 186 pp. \$1.25.

It is no easy undertaking to prepare a brief handbook giving the most important data of the history, organization, beliefs and

statistics of all the *religious* denominations in the United States. Such a handy volume is very desirable. It is certain that no one man will satisfy all the denominations. A Baptist is certain to find fault with some that is said of them in this particular work. It is especially unfortunate that Mr. Phelan thought "there was no * * * interest in foreign missions" among us in 1812. He would not have needed to go far to learn better. What would he think of such a statement concerning Methodists in 1820 for the reason that they were not, up to that time, organized separately for this work? Still, one must be patient and grateful, remembering the difficulty and delicacy of the undertaking. In subsequent editions he might learn a good deal more, also, about our theological seminaries and colleges. One would think the proofreader would catch such slips as *unitas fratrem* and not repeat that error with every use of the term.

Yet, in the main the work is as accurate as one would expect, and gives information frequently in demand in convenient, usable form.

W. O. CARVER.

Healing in the Churches. By Francis M. Wetherill, M.A., D.D., Rector of the Church of St. John the Baptist, Germantown, Pa. Introduction by Rt. Rev. Ethelbert Talbot, D.D., LL.D., Presiding Bishop of the Protestant Episcopal Church. New York. 1925. Fleming H. Revell Company. 159 pp. \$1.25.

After an argument for physical soundness and healing based on antiquity, teaching and practice of various religions, the Old Testament and the New Testament, the work proceeds to discuss "Methods of Christian Healing" in a long chapter with sections devoted to fourteen divisions. Those divisions include all sorts of movements, and with a friendly attitude toward them all, even toward Christian Science after modestly charging it with hypocrisy, deceit, etc.

A special chapter is devoted to the "Spiritual Aspects" of religious "Healing," a phase of the whole subject and practice to which the author makes a strenuous, if not altogether success-

ful, effort to be loyal throughout the whole work. The fourth (final) chapter is in line with the general tone of the book in discussing "Health As an Aid to Character Formation."

It is a difficult subject—one on which it is difficult for any of us to combine true faith and perfect sanity. Most of those who align themselves with "faith healing" manifest curious lapses in logic and deplorable inconsistencies in conscientious integrity of thought. For example, how can one consistently or safely praise the work of Hickson after producing evidence that most of his "cures" are fictitious; or be sympathetic with Christian Science after admitting the well-known facts about Mrs. Eddy and the continued practice of the Board of the "Mother Church?"

While Dr. Wetherill has given us an interesting and helpful collection of material on the subject and has classified his facts and his arguments conveniently, one is bound to admit that his material is poorly digested and his own attitude toward it too confused to make him at all a good guide for the uninstructed or the unwary.

W. O. CARVER.

The Master's Message and Modern Youth. By R. Bayard Proctor. Nashville, Tenn., 1925. Cokesbury Press. 48 pp.

A neatly paper-bound booklet with seven good Bible studies on vital items in Christian living and character-making. While good for modern youth, they are not markedly less adapted to others.

W. O. CARVER.

Divorce in America Under State and Church. Rev. Walker Gwynne, D.D. Macmillan. New York. 1925. 154 pp. Price, \$2.00 net.

There have appeared few books in the past decade which deserve so wide a reading as does this volume. The disgrace of our marriage laws and divorce laws has long been generally known, but Dr. Gwynne goes at the heart of the matter, scientifically, legally, morally and spiritually. There is not a dry

page in the book. There are fourteen chapters besides appendix material and a good index. The reviewer does not know of a single volume in existence which gives so much valuable information and which reaches so many important conclusions on the subject of marriage and divorce. If this book could be placed in the hands and hearts of every lawyer in the land, it would revolutionize legislation and public opinion on the subject of divorce.

F. M. POWELL.

The Soul's Sincere Desire. By Glenn Clark. The Atlantic Monthly Press, Boston. \$2.00 net.

The Atlantic Monthly for August 1924 contained an article, "The Soul's Sincere Desire," by Glenn Clark. It was the personal record of a man who had learned to pray "as naturally as to breathe and whose every prayer is answered." The interest in this paper was so tremendous that the entire edition of the magazine was sold at once and hundreds of requests came for a reprint.

Professor Clark has prepared this book, which shows the miraculous force of prayer in his life and exemplifies a technique of prayer that will offer practical aid and comfort to many people.

It is fresh, sane, practical and intensely interesting.

KYLE M. YATES.

The Hymn as Literature. By Jeremiah Bascom Reeves, Ph. D., Professor of English, Westminster College. The Century Co., New York. 1925. Price \$2.00 net.

Three hundred and fifty pages of vivid English concerning hymns and their interpretation. Consideration of the hymn as a form of poetry and a thing of artistic beauty has too much been neglected. Dr. Reeves waves his magic wand, and "Nearer, My God, to Thee" becomes not only one of the greatest hymns

of the soul but also a perfect gem of literary worth, a poem of true lyrical beauty.

The book is unique in that it shows not only the theological atmosphere out of which our great hymns have arisen, but points out also the connection of hymns with the contemporary literary development. Hymns become as easily divisible into periods as any form of literature or art.

Indirectly the book gives a ray of hope for our hymns of the near future, for if the great hymns in the past have come out of times of theological stress, it seems that we may hope for something fine and great in these days of tumult.

It is a book indispensable to one who would have a complete understanding of the hymn and its development.

INMAN JOHNSON.

III. BIBLICAL STUDIES.

How to Enjoy the Bible. By Anthony C. Deare, M. A. Hon. Canon of Worcester Cathedral. George H. Doran Co., New York. 1925. \$1.25 net.

If this volume is a fair sample of "Doran's Modern Readers' Bookshelf" the public has much to expect of it. It is avowedly intended to be a group of books, brief and stimulating, that will be fresh appraisals of many things that interest modern men and women; in short, to quote Professor Robinson in "The Humanizing of Knowledge," "to remold convictions in the light of added knowledge." "Knowledge and the quest for it has now about it the glamour of an adventure," say the editors, and it is to the quickening and guiding of this spirit that this already formidable and growing "Bookshelf" hopes to contribute. In Part First of this volume the scholarly author discusses in a most discerning and convincing way the right to enjoy the Bible and the undying charm of the English Bible. Then, in Part

Second he takes up the question of "How to Enjoy the Bible" and offers suggestions for reading in turn the Synoptic Gospels, the Fourth Gospel, the Acts and Epistles and the Apocalypse before taking up the Old Testament Narrative, Old Testament Poetry, Old Testament Prophecy and the Apocrypha. In explanation of his method he says: "In reading for enjoyment, we shall not open the pages at random or follow the example of our forefathers, who plodded their difficult way, missing no word from the first page of Genesis to the last of Revelation. From time to time we shall choose one book for our delight, knowing that one book differs from another book in glory. But at every turn we shall be helped by the full knowledge which modern study of the Bible has put at our service."

As we understand better both the books themselves and the circumstances in which they were written, he claims, our right of enjoyment will grow more clear. He thinks the fear that we may dishonor or "secularize" the Bible by looking for frank, human delight when we read it is an inheritance from an unhappy perversion of Christianity, and that we should shake ourselves free from it. This is not to undervalue the joy of devotional reading at our best moments, "when a divine message stirs our whole being and fills us with the overmastering sense of God's nearness and love—a joy so intimate and sacred that it may not be set down in words."

But, after all, we can learn only by persistent and practical experience how to enjoy the Bible, and we should remember, he insists, that, while this of all books is the most companionable, it should, beyond any other, come to us in readable and noble form.

GEO. B. EAGER.

The Christ of the Gospels. By Arthur W. Robinson. George H. Doran Co., New York City. 1925.

Dr. Robinson seeks to put into "simple and intelligent shape" his conception of the portrait of Christ that may be found in the four Gospels. It is well done, and his book is worthy of

study. He covers a broad range of territory, but he handles his difficult task in a brief and to-the-point style that is effective. He has a freshness of style, enhanced by a few well-chosen illustrations, that keeps his book from being a mere repetition of the historical facts given by the four Gospel writers. Dr. Robinson's book is a worth-while contribution to the study of the life of Christ.

H. W. TRIBBLE.

The Pedagogy of St. Paul. By Howard Tillman Kuist. George H. Doran Co., New York City. 1925.

The title is attractive. The bibliography is challenging. The work is thorough and well presented. Dr. Kuist goes at his task with a determination to speak with accuracy and authority. He lists 142 of the best works available in his bibliography and gives frequent quotations from and references to them. He also has a large number of Scripture references. Such thoroughness is attractive to every student of Paul. While the title suggests a study of Paul's teaching rather than Paul as a teacher, one closes the book with a clearer understanding of the life of the great apostle.

H. W. TRIBBLE.

The Mother of Jesus: Her Problems and Her Glory. By A. T. Robertson, D.D., Litt.D., Professor of New Testament Interpretation in the Southern Baptist Theological Seminary, Louisville, Kentucky. George H. Doran Company. 1925. 71 pp. \$1.00 net.

In this volume the author deals with a subject and a person which, by some, have been mystified and deified, and by others have been put aside. The Roman Catholics began to call Mary, the mother of Jesus, the "Mother of God;" then they deified her, attributing to her elements of deity that belong to Jesus Christ, and worshipped her. In reaction against the adoration of the Catholics, the Protestants have severely neglected Mary. This little volume is unique in Christian literature. There is nothing just like it in its presentation. There is no undue

praise or esteem, nor is there a tendency to belittle the part Mary has in the Gospel narratives

The author has, in a surprising way, realized his purpose, "to look through Mary's eyes and with a bit of Mary's heart at the great and glorious part that she was called upon to play in the world's crowning event." He has not shunned to face the critical problems that are bound up with this subject. This book is a remarkably just, a sane, appreciation of Mary. One will do well to read it. Undoubtedly it will make its especial appeal to Christian mothers.

W. HERSEY DAVIS.

Peloubet's Bible Dictionary. By F. N. Peloubet. John C. Winston Co., Philadelphia. \$2.50 net.

This well-known Bible expositor has prepared a one-volume Bible dictionary that should prove popular with Sunday School teachers and students. It is carefully and accurately prepared, and such simple language is used that it will prove intelligible to a host of readers. Ripe scholarship is much in evidence, and at the same time the reader is brought to know and love and understand the Word of God.

KYLE M. YATES.

An Introductory Hebrew Grammar. By A. B. Davidson. Revised by John E. McFadyen. T. & T. Clark, London; \$3.50 net. Charles Scribner's Sons, New York.

The best introductory Hebrew grammar on the market has been thoroughly revised and brought up to date by Dr. McFadyen. This is the 22nd edition. The urgent demand for a new edition is a welcome reminder that the upheaval caused by the World War has not so seriously affected the study of ancient languages, as some had feared. This is as it should be. The present is rooted in the past, and the accurate knowledge of a great literature is impossible without some acquaintance with the language in which it was written.

KYLE M. YATES.

The Hidden Romance of the New Testament. By Prof. James Alex. Robertson, D.D., United Free Church College, Aberdeen, Scotland. Pages 267. Price \$2.00 net.

The fourth edition of this splendid piece of imaginative writing proves beyond controversy the welcome accorded the volume. There is fresh insight on every page, and it is a dull reader who can start the book without finishing it.

A. T. ROBERTSON.

Book of Revelation: Theory of the Text: Rearranged. Text and Translation: Commentary. By Principal John Oman, D.D., Principal Westminster College, Cambridge. 1923. Cambridge University Press. Pages 168. Price 7s. 6d. net.

Principal Oman, with great brilliancy, has done his turn to make the Book of Revelation intelligible. His theory is that there has been wholesale disarrangement by the editor because of the identical length of the various sections. But, simple as this seems, the plan is artificial and unconvincing. If the book is a series of panoramas, one does not expect chronological continuity. Like the other theories, this one is interesting if true.

A. T. ROBERTSON.

The Christ of Faith and the Jesus of History. By D. M. Ross, D.D. New York, George H. Doran Co. 1925. Pages 248. Price \$2.00 net.

It is a good sign that the George H. Doran Company have published an American edition of Dr. Ross's able and penetrating book. He is in touch with modern knowledge and holds fast to the deity of Christ. Dr. Ross has a keen insight into the heart of the problems of today and identifies the Jesus of history with the Christ of faith. It is a helpful book for those who love real writing.

A. T. ROBERTSON.

The Spiritual Pilgrimage of Jesus. The Bruce Lectures, 1917. By James Alex. Robertson, D.D., Professor New Testament Language and Literature, United Free Church College, Aberdeen. George H. Doran Co., New York. Fifth Edition. 1922. Pages 288. Price \$2.00 net.

The constant demand for this fine study of the mission of Jesus shows how well Professor Robertson has done his task. It has insight, sympathy, literary quality, loyalty to Jesus as Lord and Savior. The book will refresh every soul that reads it.

A. T. ROBERTSON.

Who's Who in the Bible. By G. Fletcher Allen. G. P. Putnam's Sons. New York City.

This volume of brief biographical notes on the lives of the more important Bible characters will be found helpful to teachers and students of the Bible. It has been compiled on the basis that is laid down in the present-day dictionaries of biography: the individual mentioned must have some claim to inclusion.

KYLE M. YATES.

Dr. Harry Emerson Fosdick's Book: "The Modern Use of the Bible;" A Review by I. M. Haldeman, D.D., Pastor, First Baptist Church, New York. Philadelphia, The Sunday School Times Company. 1925. 116 pp. \$1.00.

There are some who will want the judgment and the criticisms of a trusted conservative on the book that is attracting more attention than any other from the Modernist group, feeling rather at a loss themselves to deal with the positions and arguments of the gifted and persuasive preacher-scholar. For many such Dr. Haldeman is just the "authority" they would wish. He lacks nothing of the vigor and confidence, so well known in him, in this work, although one does miss here something of that flaming indignation and fiery denunciation found in some writings of the remarkable octogenarian.

Not a few there are who will prefer to read a vigorous opposing exposition of Dr. Fosdick's teaching rather than read

Dr. Fosdick. This is to be deplored, but must be acknowledged. A very splendid and cultured layman friend of the reviewer asked him if he was reading Dr. Haldeman's work while it was running serially in the Sunday School Times under the title: "What Does Dr. Fosdick Really Teach?" He seemed rather disappointed with the reply which seemed to the reviewer the only natural answer: "Why should I go to Dr. Haldeman to find out what Fosdick teaches? Why not read Fosdick himself?"

The publishers of this work rightly call Dr. Fosdick "the acknowledged giant of Modernism," and are not far wrong in designating Dr. Haldeman "a giant among America's conservatives." One could wish that all those who will read only one of the books in question would read, not the one he expects to approve, but that which he feels certain he will disapprove. But it is too much to hope. Human nature is not so constituted.

In the main, Dr. Haldeman reasons well and at some points would give Dr. Fosdick and his compeers serious trouble if they took him seriously. There is, as one who knows the author would expect, some very curious reasoning and some very far-fetched interpretation of scriptures, the worst example being on page 64 ff.

W. O. CARVER.

IV. NATIONAL AND WORLD PROGRESS.

The Political Awakening of the East: Studies of Political Progress in Egypt, India, China, Japan, and the Philippines. By George Matthew Dutcher, Hedding Professor of History, Wesleyan University. The Abingdon Press, New York and Cincinnati. 1925. 372 pp.

It is important to note carefully the scope of this work as accurately defined in the general title and the descriptive subtitle. It is the *political* history which is under review, and the Near East is represented only in the study of Egypt.

The volume is the fifth series of Bennett Lectures in Wesleyan University, Middletown, Conn. The design of the Foundation is "the promotion of a better understanding of national

problems and of a more perfect realization of the responsibilities of citizenship."

Professor Dutcher sticks to his chosen limited field, in which, to be sure, there is most ample range for one set of lectures.

He recognizes the interrelation of education, religion and economics with polities, but keeps his discussion carefully in the political field. There will be many to think that this is relatively of less importance, but they will find it well to follow a man who is evidently a master from his own standpoint.

Understanding the interrelation of all the peoples and the complications of international politics, Dr. Dutcher still succeeds in individualizing the story of national progress in each case without neglecting the chief international and interrelated influences.

He proceeds on the assumption that the "westernizing" and "democratizing" influences are chief factors and forms of the oriental awakening—although the terms are not his. In this he is largely correct, in spite of a sentimental wave of praise of native influences and leadership of the oriental peoples just now so prevalent in American—to a less degree also in British—circles. Dr. Dutcher wholly ignores this sentimentalism, which depreciates the facts of western influence and exalts relatively the "indigenous" factors in Asiatic countries. Possibly Dr. Dutcher is a bit too much of a Western Democrat. In the main, however, sober judgment must give high praise to his poise and understanding. He seems to this reviewer also to have very just appraisement of America's influence in the East and of her policies, which is to say that he takes no stock in the contemptuous slurring of our country so common among those who will not forgive this country for not blindly following the leadership that sought to place us in the League of Nations.

The lectures are calm, comprehensive (in condensed outline) and balanced, without, perhaps, being brilliant. No better volume for getting the story of the political developments in so many countries could be suggested. Especially does there seem to be both the disposition and the ability for fairness in matters where serious differences may exist, as, for example, in discussing India.

W. O. CARVER.

The Recent Foreign Policy of the United States: Problems in American Co-operation with Other Powers. By George H. Blakeslee, Professor of History and International Relations, Clark University. The Abingdon Press, New York and Cincinnati, 1925. 368 pp. \$2.00 net.

This volume represents, with some elaboration, the sixth series of Bennett Lectures of Wesleyan University, the fifth series of which, by Dr. Dutcher, is also reviewed in this issue.

Professor Blakeslee has served for brief periods with the State Department in Washington, and has shared in the work of the Washington Disarmament Conference and in other capacities, bringing him in direct relation to the theory and practice of the international relations of the United States. He has taken prominent part in the Institute of Politics at Williamstown. His familiarity with the history and his understanding of the principles and issues are both such as to equip him well for his undertaking. Moreover, he manifests a good degree of fairness in the midst of the current conflicts of opinion in a transition stage in the history of our country in its relation to other countries—I hate the word “Powers,” so commonly used in this connection and adopted by this author.

There are five lectures, dealing with the American policy toward Europe; the Far East, Japan especially, and lectures dealing with the Monroe Doctrine and Co-operation in the Future.

Dr. Blakeslee seems little more able than the rest of us to see how practically America can follow out into any speedy, realization of our human idealism with reference to other nations and their peoples. He does give very clear statement of the issues, the conflicts of opinion and the political difficulties besetting us. He avoids denouncing all those who oppose the policies of the pro-Leaguers, although evidently desiring to see progress in that direction.

It is probable that all of us shall have to allow time for development; and it will help those partisan idealists who think vicious polities are to be blamed for American tardiness to assume “entangling alliances,” to study such a work as this

and learn more justly to measure the actual facts. The pro-Leaguers will have no occasion to charge this author with any lack of sympathy for their cause. W. O. CARVER.

Christianity and World Problems. By the Rev. W. E. Orchard, D. D. New York. George H. Doran Company. 221 pp. \$1.75 net.

The combination of philosophy and practical application of religion, of spiritual appeal and sacramental argument in the nine chapters of this book is somewhat unusual.

The topics cover a wide range and deal with clarity and vigor with all of them, such as Christ and the Universe, the Ages, Mankind, Human Unrest; Christianity and the World's Religion, Racial Brotherhood, Economics; the Church and World Empires, World Peace.

As a rule, the insight is true and the argument sound. There is no lack of conviction in the truth of Christianity and the power of Christ; but there is no blind or jaunty optimism. Facts are frankly faced, difficulties are not overlooked or minimized.

There is a strong, if somewhat labored, argument for Christian Pacifism.

It is a useful volume for the times.

W. O. CARVER.

Europe Turns the Corner. By Stanley High. Introduction by Col. Edward M. House. The Abingdon Press. New York and Cincinnati. 1925. 308 pp. \$2.00.

This is a cheerful title; and let us hope the outcome will justify its optimism, as indeed there is not a little sound basis for such hope. High is a vigorous writer of the cocksure newspaper correspondent type, as yet unsobered by experience and matured reflection on observations of a wide range. He is a vigorous—and in some matters a violent—partisan. This comes out especially in his discussion of "The United States and European Settlement." His tone and temper are in interesting contrast with the two distinguished, seasoned lecturers

on the Bennett Foundation of Wesleyan University—Dutcher and Blakeslee—who have dealt, in part, with the same subjects, and with a maturity and poise altogether satisfying.

Mr. High has tried to cover the whole field of human interest a bit too rapidly—Christian missions and their policies, the task and attitude of the youth of the world, international politics, economics and social conditions.

He is very sympathetic with the Russian Bolsheviks and almost equally with the Italian Fascisti in Italy, even their routing of the communists who were seeking to do in Italy what they had done in Russia.

He is all for "Labor" and the Labor Party in England.

So, fully recognizing that here we have a clever book with a lot of information, we have to recognize also that it is from first to last a piece of propaganda, with all the fire of a youthful enthusiast.

It was first written for *The Christian Science Monitor*, which sent High to Europe as a correspondent.

W. O. CARVER.

The Stabilization of Europe. By Chas. De Visscher, Professor of International Law, University of Ghent. University of Chicago Press. 1925. 190 pp. Price, \$2.00 net.

This searching volume, composed of lectures to American students by a keen scholar from Europe, makes an especial appeal to every thinking American at this time. America can never become fully stable until conditions in Europe settle down and until Europe "settles up." Professor DeVisscher gives a clear, logical treatment of the problems of nationality, security and international communications—problems that are most vital to the moral, political and economic rehabilitation of Europe. One of the six discriminating chapters is on the "League of Nations;" while all are given in a pleasing style with an insight which few writers evince today in discussing such momentous questions. It is a worthwhile book on subjects of world-wide interest.

F. M. POWELL.

V. SERMONS AND ESSAYS.

Sermons on Old Testament Characters. By Rev. Clovis G. Chappell, D. D. George H. Doran Company, New York. 1925. \$1.60 net.

The host of readers who gave such cordial reception to Dr. Chappell's "Sermons on New Testament Characters" will be prepared to give enthusiastic welcome to this volume of "Sermons on Old Testament Characters." As was to be expected, they are characterized by the keen analysis, freshness and vividness of style, apt and illuminating power of illustration and wonderful spiritual insight which made his first volume so fascinating and have commanded so wide and appreciative a reading for his succeeding volumes, "Sermons on Biblical Characters" and "More Sermons on Biblical Characters." The sermons on "The Fighting Farmer" (Gideon), "A Thrilling Discovery" (Jacob), "The Forks of the Road" (Moses) and "The Self-Made Fool" (Saul) were of singular and compelling interest to this reader.

GEO. B. EAGER.

The Child in the Temple. By Marion Gerald Gosselink, Minister Talmage Memorial Reformed Church, Philadelphia, Pa. George H. Doran Company, New York. 1925. \$1.50 net.

By his talks to children the author had become favorably known beyond the limits of his own church, especially through the publication of a series in the *Expositor*. So now many will be glad to welcome this volume of sermons to children, covering the entire year and making apt use of many special days, including patriotic holidays and even such other occasions as April Fool's Day, Arbor Day, Mother's Day, May Day, etc. The sermons are characterized by a directness and simplicity of diction and construction as well as a power of illustration and practical application that will appeal to the child mind so as to make them at once interesting and helpful.

They will be found rich in suggestion, too, to preachers, teachers in Sunday Schools or in Vacation Bible Schools, and helpful to parents in the home. GEO. B. EAGER.

Concerning the Soul. By Prof. James Alex. Robertson, D.D., United Free Church College, Aberdeen, Scotland. 1925. George H. Doran Co., New York. Second edition. Pages 256. Price \$2.00 net.

The author has won fame by his volumes entitled, "The Spiritual Pilgrimage of Jesus," and "The Hidden Romance of the New Testament." He possesses a rare insight into the things of the spirit. The present volume is a fine illustration of this spiritual quality, with charm of style and a fund of interest. The book will be greatly enjoyed. A. T. ROBERTSON.

VI. PHILOSOPHY AND APOLOGETICS.

Evangelical Humanism. By Lynn Harold Hough. Fernley Lecture. 1925. The Abingdon Press, New York and Cincinnati. 205 pp. \$1.50 net.

They are putting him on trial for heresy, I see, this brilliant speaker and writer with a mind so brilliant that it almost dazzles and a fancy so exuberant that it is bound to transcend the limits of logic and occasionally overleap the lines of solid fact, as it revels in metaphor and simile.

I do not know what it was he said in that sermon on the basis of which they are going to try to convict Dr. Hough of unevangelical views. Whatever it was, if I were his attorney in defense, I would bring this volume of lectures to the jury and ask them to read and ponder them. On that I would be willing to rest my case for a verdict of acquittal on the ground that no man could speak a serious word against Jesus Christ as the Redeemer from ruinous sin and against the hope of humanity through His Cross, in the same year in which he had poured

forth the richness of his own experience and reassured conviction in the glowing eloquence and the enthusiastic evangelical passion of these lectures.

Or, even better in spirit at least, I would lay this volume before the prosecutors and chief witnesses, confident that if there is in them the spirit of historic Methodism these men would come to repentance and the trial would be called off.

[It is a pleasure to note as the proof passes before me that the trial quickly resulted in acquittal.]

At all events we have here a study of the spirit, the strength and the limitations of Evangelism and of Humanism, then the points of contact and of divergence between the two, closing with the correlation.

It is all done with that wealth of reference to history and literature and that evangelical, even evangelistic, fervor for which Dr. Hough is known so well. It is a delightful study in religion, in thought, in life.

W. O. CARVER.

An Introduction to Christian Ethics. By Charles B. Williams, Ph.D., D.D., Author of "The Function of Teaching in Christianity," "New Testament History and Literature", etc. Western Baptist Publishing Company, Kansas City, Mo. 1925. 348 pp.

This work is designed primarily for a college text and modestly claims to be "only an introduction." It is divided into four parts, naturally of unequal length, "Standards and Sources," "Principles of Christian Ethics;" "Application * * to Modern Social Problems;" "Relation of Ethics to Religion."

A rather wide range is undertaken with the inevitable result of very brief touching upon many points. Everywhere the principle of Christian viewpoint and teaching is strictly maintained. Possibly there is a rather too formal use of the Scriptures in seeking verbally to use them for conditions and problems not specifically handled in the Bible. One will not always be able to accept the exegesis, but, in the main, this is sound and satisfactory. History, sociology, pedagogy, all find extensive use and suggestion.

The work is what it professes to be—an *Introduction to Christian Ethics*—and no doubt will prove very useful for its purpose.

W. O. CARVER.

Idealism as a Philosophical Doctrine. By R. F. Alfred Hoernlé, M. A., B. Sc., Professor of Philosophy, University of the Witwatersrand, Johannesburg, South Africa. London, Hodder and Stoughton; New York, George H. Doran Company. 189 pp. \$1.25 net.

Introduction to Modern Philosophy. By C. E. M. Joad, Author of *Essays in Common Sense Philosophy*, *Common Sense Ethics*, *Common Sense Theology*, etc. London. 1924. Oxford University Press. 112 pp. \$1.00 (?).

One frequently wonders when we shall get through the desert of superficial or partial philosophizing and once more read something like genuine philosophical systems. Tentative and unfinished efforts are the best the last sixty years have offered. The two volumes before us illustrate well enough the poverty of the present age.

Professor Hoernlé sets out a very fair outline of the best, but takes too narrow a range for any true picture of modern attempts at Idealism. An introductory chapter on "Idea, Ideal, Idealism" deals rather drearily with definition, dialectic, hair-splitting; and leaves a sort of general impression of "What's the use, after all?" Two chapters on "Idealism as Spiritual Pluralism" are too exclusively devoted to Berkeley, exposition and criticism. The remaining two chapters on Idealism as the Theory of the Absolute get on better, taking Kant and Hegel for the foundation, and—too much—the matter of study and interpretation.

Similarly, one feels that Joad has unduly limited his view when seeking "to follow the principle of only introducing those doctrines which pass the double test of being both important and distinctively modern," on which principle he openly and frankly omits "any account of the English Idealists." For him, various types of Realism are alone worth while.

Of *Modern Realism* he has a very clear, brief story more fully than he seems aware laying bare the shallowness of it all;

and Realism is about all he finds in Modern Philosophy. For Pragmatism is of that class, and from that standpoint even Bergson is expounded and criticized. For Neo-Realism Croce is taken as the exponent.

The work really centers about a certain few personal attempts. Bergson, Croce, James and—can one believe it?—Bertrand Russell! Russell is the first to be considered. And Bertrand Russell is no more a philosopher than Van Loon is an historian.

One of the greatest evidences of the superficiality of our age is the way it takes seriously—so far as it takes anything seriously—such writers as Russell, Wells, Van Loon, and now Mencken!

The use of the two volumes will give one a picture of some of the more significant movements in modern thinking. They supplement each other, but they still leave Royce, Eucken, Ward (in large measure), Bowne to be considered.

W. O. CARVER.

The Earth Speaks to Bryan. By Henry Fairfield Osborn, LL.D., Trinity, Princeton, Columbia, Cambridge, Yale; Research Professor of Zoology, Columbia University; Senior Geologist, U. S. Geological Survey; President, American Museum of Natural History. New York. 1925. Charles Scribner's Sons. 91 pp. \$1.00.

Dr. Osborn's title page array of honors is calculated to intimidate a reviewer. Fortunately he is well known as deserving all his recognition for his scholarship and his ability at popular presentation of scientific views.

What is here printed has previously appeared in the *New York Times*, *The Forum*, etc.

Unfortunately for him he took the Scopes trial at Dayton, Tenn., quite too seriously. His first chapter undertakes to tell how very important that trial was to be and to forecast its results.

He further indicates his intense interest by dedicating the volume to that relatively unimportant young man, with a heroic inscription.

What with the revolting course of Mr. Darrow and the rather humiliating exhibition of Mr. Bryan, the trial took on much more the character of a comic farce than of a heroic epic in freedom's struggle, as Dr. Osborn and many others anticipated.

Apart from all this the book is both interesting and useful for its discussion, by a sincere believer in the harmony of Christianity and science, of such important topics as "Evolution and Religion," "Evolution and Daily Living," "Credo of a Naturalist."

The general impression of the work is not improved by imaginary pictures on the advertising cover of an "Artist of 30,000 Years Ago," and "Hunters of 100,000 Years Ago."

W. O. CARVER.

VII. MISCELLANEOUS.

The Races of Man and Their Distribution. By A. C. Haddon, Sc. D., F. R. S., Reader in Ethnology in the University of Cambridge, New York. 1925. The Macmillan Company. 210 pp. \$2.50 net.

An elaborate, technical work manifesting wide learning, painstaking comparative study, much ingenuity in correlating and arranging facts, suppositions and inferences. There is a modest recognition of limitations combined with a boldness of speculation. It is a work that can be critically appreciated only by technical anthropologists, ethnologists and paleontologists; but men of ordinary knowledge can read with great admiration and no little profit.

W. O. CARVER.

The Crystal Pointers. By F. W. Boreham. The Abingdon Press. 270 pages. 1925. \$1.75 net.

We have learned to look for a new book of essays from this gifted pen every few months. He always brings a treat of good things and he has not failed in any whit this time. It is done in the distinctive Boreham style and will repay a careful reading.

KYLE M. YATES.

Stranger than Fiction. By Lewis Browne. The Macmillan Company, New York City.

This is a "wild and wooly" book purporting to be "a short history of the Jews from the earliest time to the present time." It is not a history. It is rather a succession of wild tales founded on Biblical narratives. It seems that the author has tried to see how far he can let his imagination run in these tales.

The reviewer is unable to see any good that the book can do.
KYLE M. YATES.

Faith of Our Fathers. By Dorothy Carman. Harper and Brothers, New York City. 1925.

This is an intensely interesting novel. The story of the gallant struggle of a minister who, broken by the worldliness and political intrigue of the church to which he has consecrated himself, goes down to defeat laughing and unafraid. It is described as "an intensely humorous tragedy." It will be good, wholesome reading for any member of the family.

KYLE M. YATES.

Father Abraham. By Irving Bacheller. Bobbs Merrill Co., Indianapolis. 1925.

If one wishes one of the best of the year's novels, he will want to secure this one and read it. This is especially true if he happens to be familiar with the distinguished author and his former works.

KYLE M. YATES.

The Carolinian. By Rafael Sabatini. Houghton Mifflin Company, Boston and New York.

This is one of the outstanding novels of the year. In many respects it is the best. The story is laid in the Carolinas during the days of the Revolution and developed as only Sabatini can do it. It is intensely interesting and deserves the exceptional reception it has enjoyed.

KYLE M. YATES.